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Rebuilding Rural America

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Reviewed with Additional Material by MRS. E. D. McKUNE

NURTURING RURAL CHILDHOOD AND YOUTH

Chapter V.

THE early life of Jesus may be summarized thus: "And Jesus increased in wisdom and stature, and in favor with God and man." This chapter presents plans and problems confronting those who desire that rural children today may have this three-fold growth.

In the U. S. for every 1000 adults between the ages of 20 and 44 years there are:

829 children under 15 years of age.

1,204 children under 15 (average of 3 ¾ to each home) living on the farm.

645 children under 15 (average of 1 2/3 to each home) living in the city.

Thus the average rural home is more than twice as important as the city home from the standpoint of the future population of America. "Now that immigration has virtually ceased, the American population growth comes almost entirely from the rural areas, for city populations are not even reproducing themselves. At the present rate of increase, were it not for the rural birth rate, it would be only a question of time until the genus Americanus would disappear from the planet." America's future is literally in the hands of rural youth.

A CHILD

A child am I, yet in me lies
Part of the future of the race.
A child, in whom the good and ill
Of ages past have left their trace.
A child — with right to dream and play;
To grow just as God's flowers do.
A child—look deep within my eyes
And you can read God's message true.
Protect me now, that I may keep
The Flag of Freedom floating high;
Protect me—that the altar fires
Of Truth and Justice may not die.
Protect me, for the Master said:
"Let little children come to me.
And yet, whate'er ye do to them,
Ye do it also unto me."
Protect me—ye of larger growth,
Hear my appeal: Please take my hand
And lead me safely through the days
Of Childhood into Grown-up Land.

—*Olive G. Owen.*

Three agencies are directly concerned with the training of rural youth:

1. *The Rural Home.* The home is the cornerstone of our Christian civilization. Home-life in the country is more self-sustaining than that in the city because the farm home and farm work are closely related. The farm home is a workshop, playground, school and church, all in one. Parents and children working together, learn co-operation. Each child has special chores to do. They strengthen him mentally, physically and morally. Sterling personalities in every walk of life who were nurtured on the farm make us realize that "the rural home becomes an institution of fundamental service in building character."

2. *The Public School.* The rural school has an average term of 156 days a year; $75.01 cost per child; $99 investment in property; average teacher's salary of $855. In contrast, the urban school has a term of 183 days; $129.82 per capita cost; $299 per capita property investment; average teacher's salary of $1,878.

In many sections the school facilities for rural youth are inadequate. The rural church needs a fresh vision of its responsibility to co-operate in securing a new ruralized public school program. A change is taking place in the attitude of public educators toward religion and character training. Dr. Dawber quotes from the Tenth Year Book of the National Educational Association (1932): "The teaching of religion by the public schools is limited only with reference to sectarian teaching. The great fundamental principles of religious living are the very life of our public schools." The Church may provide a special religious worker to teach the Bible in the public schools.

3. *The Rural Church.* Many rural-born children will migrate to the city. The churches there will reap what rural churches have sown. Religious training in the rural church should therefore concern the city church also.

"Country people are paying a larger ratio of their taxes and income for education, roads, and government than are city folk. Of the net farm income, 22.5% goes for taxes; of the city income, only 8.5% goes for taxes." Church bodies should keep these facts in mind when planning their educational programs.

Many communities are unreached with adequate religious facilities, due to unfavorable economic conditions, isolation, or indifference. There are many neglected children whose only opportunity to hear the name of Christ is in blasphemy. One thousand rural communities are without a Sabbath School, the organization to which rural people look for religious education! Lessons adapted to rural life will teach reverence for God through the things that concern daily living.

"Only one child in three of public school age is enrolled in a Sabbath School of any faith, and only one in four unite with the church." Weekday religious training may supplement the work of the Sabbath School. In some communities the churches provide a well-trained teacher to conduct religious teaching, often in the

school building during school hours. Daily Vacation Bible Schools are important.

The church may co-operate with the 4-H Clubs and similar service organizations.

The problems of country youth differ only in kind and degree from those of city youth. We find unrest, disillusionment, postponed marriage, economic uncertainty, barren social life, and lost opportunity for education. "Youth movements" have resulted from an earnest searching for a way out of these problems. The sympathy and guidance of wise adults is needed. "When dignity and self-respect are restored to rural life, youth will become aware of the presence of God, and develop those spiritual experiences that are rooted in the soil and in the things that belong to the countryside."

RURAL LEADERSHIP

Chapter VI.

A more adequate and more specialized leadership is needed for rural areas, including pastors, home visitors, specialists in week-day religious instruction, leaders in vacation schools and in boys' and girls' clubs and in recreation.

We are faced with a permanent surplus of workers producing material things. An increasing number of young people from our high schools and colleges will need to find happiness in the so-called "service fields." For the most part colleges train city and rural boys and girls alike for city professions, or at least return them to the country with urban minds.

Few seminaries give special training for rural pastorates. Is it strange that ministers feel that a rural charge is just a stepping stone to a city parish? Someone has defined leadership as "having one hand in the group and the other grasping for the group a vision which it does not have." Seminaries should give training concerning "visions" for which rural pastors may grasp. Dr. Dawber ventures this suggestion: "It might be well for seminaries to require that certain members of their faculty spend one year in seven serving a rural church. This might be hard on the church, but it would work wonders for the professor, and, in turn, for his students."

A rural minister should be trained to preach simple, direct, "Bible sermons" in terms of rural life situations. He should know how to conduct a dignified, inspiring worship service with inexpensive equipment. He should understand rural movements. Between him and his people there should be a sympathetic bond of understanding. In short, he must be part of the life of the community itself. He should understand the nurture of childhood and youth—giving training that will enable children to grow naturally into the Christian life.

Summer schools for town and country pastors, often held at the Agricultural Colleges of the state universities, are helpful. About twenty-eight such schools have been held annually during the past ten years.

The pastor needs special trained workers as helpers. Consecrated, trained young women may serve as

teachers of Bible in the public schools, or as home visitors. In providing a wholesome recreation program there may be co-operation with the local Farm Bureau, the Grange, the 4-H Clubs, etc.

In every community there are volunteer leaders whose work would be more effective with special training. Trained lay workers are needed for personal work and evangelism, for conducting meetings, and in religious training and social service projects.

In Isa. 36:8 we read: "I will give thee two thousand horses, if thou be able on thy part to set riders upon them." There is no limit to the number of "horses" or doors of opportunity open to the rural church. The challenge is "to set riders upon them." Thus will the kingdom of righteousness be built in r u r a l America.

RURAL GROUPS WITH SPECIAL NEEDS

Chapter VII.

Rural life is not uniformly the same throughout the United States. We have special groups which call for special study and technique—the Negroes, American I n d i a n s, the Southern Highlanders, the migratory workers, sharecroppers, mining and industrial workers, etc. They are "America's Forgotten Rural Children." They are underprivileged in educational, religious, economic and cultural opportunities.

1. *The Rural Negro*

In the past a large proportion of the Negroes have lived in the country. Recently they have been flocking to the cities. However, more still remain in the country than are in the city.

Why this exodus to the city? Some have been lured by the bright lights and glitter of urban life. Others sought employment, only to find that when industrial activities slackened they were without work, living in the slums of northern cities. Others sought escape from serfdom as Southern sharecroppers. Other longed for a chance for education, culture, leisure, and recreation. Too often "the anticipated education is beyond their means, and the culture goes no further than cheap movies and bad liquor. The church should take an active part in the rehabilitation of the Negro in agriculture."

Dr. Dawber lists three ways of serving the best interests of the Negro: Home and land ownership must be put within his reach; sound credit provided by the Federal Government; and better educational facilities than he has now. He needs to be trained as a farmer in "co-operative methods of production, marketing, credit and consumption."

2. *The American Indian*

The background of the American Indian is rural. The years of nomadic wandering of his ancestors color many habits and customs of the Indian today. The primitive Indian did not live the settled life of the pioneer farmer. His wanderlust took him on hunting, trapping, and fishing expeditions.

Today stock raising appeals especially to the younger Indians. They make good cowboys. The young Indian has many problems as he stands between the old civilization of his

parents and that of the white man. Although involved in both he seems to belong to neither. He is misunderstood at home, in the community, and in the nation. Church and government should cooperate in re-establishing the Indian on a more secure foundation on the land.

3. *The Southern Highlander*

"The highlander is struggling with problems of a primitive agriculture, poor schools and churches, the absence of medical care and an adequate health program"—conditions for the most part, due to isolation. As improved transportation open up mountain areas some of these problems disappear. Those which remain are related to poor agricultural conditions.

Various mission boards, our own included, have done fine constructive work in establishing schools, hospitals and churches. However, a large population still remains unreached.

Formerly industrial cities provided an outlet for the young people in this section where large families are the rule. But now, where can they go? Industrial life does not need them. More must be trained to live constructively in nearby communities. Life is difficult on the "perpendicular farms." Scientific agricultural training and vital Christian activities constitute the hope for a more satisfying cultural, community life.

4. *Migratory Workers*

"Gypsies of the Crops" is a name applied to those seasonal workers who go from crop to crop during the harvest.

A new type of migratory worker has appeared since 1930. Dispossessed of their homes, families "take to the road" as the only means of making a living. Many farmers who have joined the caravan of migrants have become bitter. They are rich soil for the seeds of communism.

The Council of Women for Home missions has undertaken a religious ministry among these people who are constantly moving about. The Council feels that under our present agricultural system the migratory worker is inevitable. But the ideal is to create a public opinion that will in time outlaw migratory labor. In the meantime the Council seeks to lessen the evils inherent in the system, by providing the best gospel ministry possible.

5. *The Mexican*

The fruit and truck farms of the Southwest are dependent upon Mexican labor. In California, for instance, the Mexicans pick annually many tons of raisins, walnuts, lemons and oranges. Missionaries report in sufficient funds to visit outlying camps in which moral conditions are often bad. As Christians we are obligated to more adequately provide for their physical and religious needs.

6. *The Filipino*

About 60,000 Filipinos live in the United States, many with distinct problems and needs.

90 per cent of these Filipinos are young men. They are no more immoral or criminal or diseased than other races, but in their desire for social life they fall prey to agencies which bid for their souls—cheap dance halls, g a m b l i n g dens and houses of ill repute. The plea to Christians is that we will open our homes, social circles and churches in

Christian brotherliness to the Filipino youth.

7. *Rural Mining Communities*

The miner goes more deeply into the soil than does the farmer. The soil is the source of livelihood for both. The average coal-mining community presents an unsightly, degraded appearance. Many shacks are unworthy of the name "home." Turmoil and strikes, poverty and degeneracy abound, with often no police protection. Hungry, poorly-clad, ignorant children are growing to manhood and womanhood in such unlikely surroundings—easy victims of crime, vice and disease. Various social service organizations have been working with mission boards of churches to improve conditions. Much remains to be done.

Other *needy rural groups* are suggested, including people who live in the drought, dust storm and flood areas. They create special demands on missionary agencies. Unchurched rural communities are a challenge. "Rural America is a great mission field. There are vast sections of our rural population that are fast becoming pagan, not only without religious ministration, but getting to that point where they do not miss it." The hope for a better day lies in providing Christian influences *now*.

THE RURAL CHURCH AND THE NEW DAY

Chapter VIII.

New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our fathers' day were best;
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wise by the steady growth of truth.

—*Lowell.*

Shortly after the World War a British ambassador to the U. S. said, "In Europe we know that an age is dying. Here in America it would be easy to miss the signs of the coming age, but I have little doubt that it will come."

Dr. Dawber states that events since then have justified this statement. Problems involved in the birth of this new day must concern the Home Mission enterprise.

The Church and Home Missions in America began as a rural enterprise. With the pioneer went the missionary, ready to sacrifice that America might be built on the word of God. Old geographical frontiers are gone. The rapid expanse of industrial life has created new economic, social, and spiritual frontiers. They, too, call for an adventurous, pioneering Home Mission program.

One of these frontiers is the salary situation among rural ministers. For a more vital country church there must be more equitable, more adequate salaries for ministers who choose country parishes for their life work. Various suggestions are made (see Text 179-187) of providing economic security for the minister and his family.

In Rebuilding Rural America there must be a new ministry to rural

women. Bad roads and scattered homes in some rural communities create a condition of lonesomeness for rural women. The pastor's wife with a sympathetic understanding is a big help. Perhaps mission boards might consider providing trained women workers for rural sections because the place and power of women in rural life deserves the best that the church can give them. Often rural women feel an inferiority complex, usually unjustified. However, city church women's groups, and national women's societies can do much to show a real spirit of friendliness and concern.

There is coming a new appreciation of rural sanctuaries. The type of architecture should convey an atmosphere of worship. The surroundings should be beautiful and well-kept. The rural church should be the most beautiful building in "the loveliest spot in the vale."

Changes in rural life point to a new leisure-time program for all ages.

Many country people, in losing their farms, their crops, and their purchasing power, have also lost their morale. Can the rural church help them to recover it?

Not a duplication of city culture and city modes of living, but a chance to live comfortable, useful Christian lives is the ideal for the new day. Not all city conveniences are practical or desirable. The rural dweller must adjust his life to rural resources.

Thousands of people appreciate the quiet of rural life. Many farmers feel the touch of God in the labors of the day. They are happy, and live in the country by choice. Surely such people deserve the best that the church can give, in helping them rear families that in turn shall find the farm a God-given, satisfying way of making a living—and making a Life.

"America is great because America is good; and if America ever ceases being good she will cease being great." These words were spoken by a famous French statesman over one hundred years ago. City and rural life are inextricably bound together. No American escapes the responsibility of promoting fellowship, good will and cooperation—the key words in the new social order now in the making of rural America. Only as we promote this new social order can we look forward to the coming of the Kingdom in the rebuilding of rural America.

Program Suggestions

(It is hoped that each Society will have sufficient Textbooks "Rebuilding Rural America" among its members, that they will read the book and come together to discuss it. There is no better method for a book of this type.)

I. SUGGESTED PROGRAM OUTLINE

1. *Introduction.* Briefly review the "high-lights"—Chapters I-IV.

2. *Triangle Discussion.* "Nurturing Rural Childhood and Youth." Invite a consecrated public school teacher, a mother, and your S.S. Supt., or a S.S. teacher, or your minister, to study Ch. V. Each tells briefly how Luke 2:52 applies to the work he or she is attempting to do for the child. Follow with a general discussion of the needs of rural children.

3. *Quartet.* "The Little Brown Church in the Vale."

4. *Rural Leadership.* Invite your pastor to review briefly Ch. VI. Ask him to tell whether his seminary provided special training for rural pastors. Follow with leading questions on the chapter, and discussion.

5. *Rural Groups with Special Needs.* Base the presentation on the theme "America's Forgotten Rural Children," suggesting the needs of each group. As each is mentioned, "living pictures," or "shadow pictures" may appear. Discuss the question, "What is our denomination doing for these needy groups?"

6. *Guided Discussion.* "What is the task of the Rural Church in the New Day?" The leader tells parts from the Text, and asks leading questions which will bring out the need for increased salaries for rural pastors, the new ministry for rural women, etc.

7. *Parable.* "The Good Samaritan in the Missionary Society" (Copied from *The Missionary Review* for Nov., 1928).

A certain woman from the country moved into town. Here she fell among critics who laughed at her clothes, and smiled at her hair dressing, and whispered that she had an inferiority complex, and departed, leaving her hurt and lonesome, longing for the kindly neighborliness of her former village. By chance, a certain woman, the president of the missionary society, passing by that way, when she saw her, stopped and said, "What good judges my friends are," and she passed by on the other side. And in like manner another woman, who was the Chairman of the Program Committee, when she came to the place, and saw her, passed by on the other side, saying, "Surely she has nothing to give to us." But a certain follower of Christ, a loyal member of the society, as she journeyed came where the woman was; and when she saw the winsome face with the smiling eyes and sensed her lonesomeness, was moved with compassion and came to her in a friendly spirit, and talked of many things, binding up her wounds with love and pouring joy into her hurt heart. Then she

took her to the missionary meeting at the church and introduced her to friends and made her feel at home. And the woman was much pleased and expressed a desire to tarry and become a member. Which of these three, thinkest thou, proved neighbor unto her that fell among critics?

And Jesus said, "Go, thou and do likewise."

8. *Definite Challenge and Prayer.* What will your society do about some of the needs mentioned in *Rebuilding Rural America?* Whether a city or rural group, can you carry out at least one practical suggestion?

(You may find it necessary to select material most adapted to your needs, instead of attempting to cover everything in the four chapters in one meeting.)

II. SOURCE MATERIALS AND ADDITIONAL SUGGESTIONS

1. *Invitations or Posters.* Select the idea best expressing the topic you wish to stress. Write an appropriate mesage, giving time and place of meeting.

a. Let the invitation express the Christmas atmosphere. You may water color a country home in winter. Show snow. Cheery lights in the window. May be silhouette drawing.

b. Picture of Christ in the out-of-doors. Print words of Luke 2: 52 below it. Invite all to come to learn how children today may grow in the three-fold manner.

c. Silhouette of migrant, American Indian, or other needy groups mentioned in Ch. VII.

d. Picture of silhouette of a young man or woman walking toward a lighted church.

2. *Believe It or Not*—Silent challenges.

Select striking statements from the Textbook. Print them on cardboard. Place them on wall, or ask women to carry them past the audience, pausing so all may read. Some suggested quotations, to which you may add many others:

Page 8—"We have today the largest rural population America has ever known."

Page 37—"The church has a responsibility to keep before its people the stewardship of the soil."

Page 65—"The church forgot the poor, and finally the poor forgot the church." — Cause of the Spanish revolution.

Page 106 — "The number of neglected children in rural America is legion. . . . (Complete sentence).

3. *Current Events.* Movements which may help to rebuild Rural America.

4. *Rural Life Sunday*—the fifth Sunday after Easter each year. Materials for programs may be secured from The Federal Council of Churches, 105 E. 22nd St., N. Y.

5. *Dramatic Reading.* "When Queens Ride By"—35c Baker Co., Boston, Mass. (Effective. On farm life).

6. *Plays.*

"The Cross Roads Meeting House". . . .

"Bread" by Fred Eastman (Baker Company, Boston, Mass. 1

act. 2 m, 4w. 25 min. 35c Royalty $5.00.

"Milk" by Marguerritte H. Bro. (Samuel French, New York. 1 act. 4 m, 3 w. 30c. Royalty.

"The Lean Years" by Reely. (Baker Co. 1 act. 2 m, 2 w. Royalty, except to rural communities that will do community service.

(Perhaps the Society might sponsor the giving of one of these plays by a group of young people.

7. If you wish to read more material on the Migrant work, write to The Council of Women for Home Missions, 105 E. 22nd St., N. Y.

"They Starve that We may Eat" by Edith Lowry, 35c.

"Program Prop," entitled "Meet the Migrant," 2 for 5c.

Illustrated map "Roving with the Pioneers," 1c each (Shows location of crops in each state).

Movie "Gypsies of the Crops," 16 mm. $2. plus postage.

8. General questions.

a. Would you prefer to rear your children on a farm, in a village, or in the city? Why?

b. How may rural boys and girls be encouraged to prepare for a well-rounded life on the farm?

c. What influence do better methods of transportation have upon rural church attendance?

d. How may city women be helpful to rural women?

9. Write to the National Educational Association, Washington, D. C., for material on rural education.

10. Write to the state agricultural college to find out what extension services are rendered to rural communities.

11. Study the rural schools in your state and county. Compare the length of the average school terms, educational requirements of teachers, equipment, cost of buildings, etc. with urban centers in your state and county.

12. Read "Christ of the Countryside" by Malcolm Cana for good devotional material. Cokesbury Press. $1.00.

If I be His disciple,
I'll go to Him in prayer;
I'll take the world's great needs to Him,
And find the answer there.

If I be His disciple,
I'll consecrate again
My gift of life, of love, of gold,
And let my Savior reign.

Oh, God, I'm His disciple!
Dear Father, let me serve,
And make Christ known to all the world,
The true and living Word.

—*Mildred M. Horton,*
In Women and Missions.

A Rural Rebuilding Experience*

By MRS. RALPH WILLIAMSON, Slaterville Springs, N. Y.

I COME to you not as an expert but as a representative of a growing host of men and women that many of you have loved and honored, those who through choice and sense of high calling wish always to view life 'from country parsonage windows'. I have left other hands to can the string beans, tuck the parsonage sons in bed, bring in the tables and chairs from the woodshed for Sunday School, with a prayer in my heart that I may be an instrument to you from city and country, helping you to catch a glimpse of the imperative challenge to rebuild, not abandon the rural church, the challenge to make of the church not a divisive but a unifying force in rural life. My story is one of the worth of country folk, and of seven depression years spent by one couple working with them. It is the story of one Larger Parish, 'a rural religious cooperative' in the heart of the Finger Lakes country of New York state. It is the story of one effort to make it possible for the Christ of the Countryside to walk by the side of fathers and mothers and boys and girls, those fathers and mothers whose hands must produce the most basic material necessities of American life, food and clothing; those boys and girls who must re-people not only the countryside but the cities of tomorrow. We in the rural church field covet your sympathetic study and interest this year. May there be indeed more of that larger life of abundance found only in Christ Jesus in the smaller places of America and flowing from them throughout our great commonwealth."

"State briefly the heart of your message at Chautauqua's World Mission Institute," we were told. The preceding statement is the sort I wanted to make. But speaking to a Chautauqua audience was a somewhat overcoming experience to a mistress of a country parsonage. It all happened because Christians everywhere seem hungry to believe that even the folks in one little corner of the Kingdom can love each other enough to forget denominational differences and village rivalries; they can sit around a table to think of their responsibility for cooperatively meeting all the religious needs of an entire community.

That is what the B. F. Tobey Larger Parish aims to do. As I write these words I am only too conscious of our shortcomings. The Parson and I are always afraid when we talk about the people and work we love that we will leave a vision of Utopia. Attitudes 150 years old, a 54 per cent church attendance decrease in 40 years, all this cannot be changed quickly. However, a recently completed doctorate dissertation by Dr. Mark Rich of Cornell University on the Larger Parishes of Tompkins County, N. Y., shows that this attendance decrease has been halted, churches that discussed in official meeting the possibility of closing their doors have received a new lease of life, a re-

*Mrs. Williamson, who, with her husband, is pioneering in Rural Rebuilding was one of the speakers at the Institute of World Missions, Chautauqua, N. Y., August 16-22.

building process is going on.

In 1930 the Tobey parish was launched and a religious education director and a chairman, both committed to lifetime rural service and trained for it, were called. This all happened because the folks in two towns, Danby and Caroline, desired the same opportunities for their boys and girls whose parents were indifferent, whose homes were on back roads, boys and girls that would never be reached by Sunday morning training. Why not bring religion to them through a specially trained teacher? This could be done legally in the state of New York but it could never be done by one struggling church or in one school district. It must be done by a group of friendly churches working together, that is a simple definition of a larger parish. Dr. Ralph Felton of Cornell University, now of Drew, was friend and counsellor, but the plan grew from the desire and need of the folks themselves. Next, Dr. Felton interested a city church, First Methodist Church of Ithaca, N. Y. Many of their members had come from city churches that have been drawn from the country. "Why not train and develop our future citizens and members at the source," they reasoned, and so for seven years they have been paying the salary of a religious education director in the Tobey Parish. That is another essential, besides being willing to pull together the country church needs some return for the flow of its wealth in youth, crops and inheritances cityward.

What does a religious education director do, you may ask: She teaches approximately 300 boys and girls a week in their country school, one hour of definitely Christian but non-sectarian lessons. Only one-fourth of these boys and girls are regularly in Sunday School. Here are a few stories from the report of Mrs. William Myers, the present director. "One little girl whose parents are communists decided not to let her take the work in religious education and she was broken-hearted. The next year, however, they relented, simply out of their desire to make their daughter happy. How glad she was as she told the director of their decision! Another child expressed her delight when they had decided to hold a Christmas worship service and party. She said, "There won't be any Christmas for me unless we have it in religious education classes." Another child said, "I never knew there was a God until you came."

A Larger Parish council composed of two laymen and the pastors of the seven congregations plan the program of the director and give much lay leadership themselves. *International Journal of Religious Education* for May, 1937, has a more complete account of the summer camps in our Parish. Last year 120 of the folks camped by Lake Cayuga, bringing their own vegetables, doing their own work and paying at the rate of 25 cents a day. Junior boys, young people and mothers each have one period daily. Worship, study and discussion, nature trails, sunset campfires, stunt nights and folk games and widening of friendships and horizons, all are camp joys.

Parish dramatic services at Easter and Christmas are important events sponsored by the Parish Council. There is enough talent when using a group of friendly churches to produce fine plays such as "The Rock" and "Magda." We are proud of our authentic costumes; some of the offerings from these dramatic services are used to produce them. Great care is taken in choosing Mary who will represent the best of our young womanhood.

The director also has charge of vacation schools and helps with Sunday schools. Drop in some Sunday noon at workers' conference, and this group you will find is a Federation of Methodists and Congregationalists. The Larger Parish starts where folks are, disturbing no organization lines. Many times, however, it furnishes the soil for closer cooperation, especially in a county with far too many rural churches and all on good surface roads. The Congregationalists are in the minority, but their missionary giving has increased 50 per cent with federation. There is a young people's group averaging around 20, a fine vested choir, a loyal church council. True, it is hard to close churches you have loved, share your leadership, be concerned over the religion of a whole community, wonder how best to serve neglected areas. Two buses chartered at a most reasonable figure from fine church laymen, their owners, help greatly.

One Sunday night the young folks were discussing peace. "What can we do about it?" was a typical question asked. "Well, we are doing something here," was one lad's quick answer. "We're trying to prove that at least in one small place we can think and act together for the interest of all. That's why missionaries from many lands, theological students, even a Readers Digest editor come to visit us."

And so we are trying. We are inadequately staffed. For the most part Mr. Williamson has been the only active minister with a parish of 110 square miles. More intensive pastoral calling is a crying need as well as a larger budget which would cover more of the cost of this driving. More understanding by more of our local people as to what a Larger Parish is, is another problem. However decline has been halted, an adequate program has been established during these depression years. Our prayer is that on this foundation a rural church for tomorrow may grow reaching the last family, on the last road with the message of abundant life in the Countryside.

"Where Cross the Crowded Ways of Life"

By MRS. CATHERINE H. LAMB, City Missionary, Pittsburgh, Pa.

IT is difficult to generalize about work which takes in a different district every two months; but probably the first impression one receives in all these districts is how closely packed together the people live. Narrow streets, more like alleys, with hordes of half-dressed children playing under foot; knots of women talking on every doorstep; crowds of men in front of every saloon and on every corner. A house with only one family is an exception; two, three, four families packed into one house scarcely big enough to accommodate one family comfortably. For example, a four-room house with three families, including six children. All three families used the kitchen, and each had a single room besides. The prize goes to a seven-room house, with five families, containing twenty-one persons in all. It is said there are more than fifty thousand people living in the Manchester District of Pittsburgh alone, and one can readily believe it after seeing these individual cases. And then when we remember that many of these houses have no running water, or perhaps only a small sink in the kitchen it is not surprising that we find epidemics rampant most of the time. It is difficult to go far in any direction without finding a quarantine sign and efficient public health nurses trying to make the districts safe for the rest of us.

In some parts of this district it is safe to say that at least half the population is on relief, and perhaps half of the remainder working on W.P.A. projects. They much prefer relief, for with their large families the allowance is much more than they can obtain on W.P.A. jobs. It is seldom that all the children of school age are in school, usually because there is never enough clothing for all of them to get out at once. And this holds good in the Sabbath School as well. With most of them, poverty is not a new thing, and there is a shiftlessness that makes one wonder if there could ever be anything for them but poverty. As witness one mother of seven who, when the family desires soup, purchases a dozen cans or more and heats it up, and received with great surprise, the suggestion that it might be cheaper and certainly would be better to make it herself.

How many of these people have no connection with any church it would be difficult to say. It is hard to get accurate information, for many will tell of membership in some church and when pressed for details cannot remember even what denomination it was. The work we are attempting is to visit the homes where there are children in the Sabbath School but where parents never enter the church doors except for entertainments. As one woman told me, she had "graduated from all that years ago" but was greatly distressed because her adolescent daughter thought she was old enough to graduate also.

As a general thing the people are friendly. The fact that a church is interested in them, when they are

not at all interested in the church seems to please them. Only when making a house-to-house survey in a district which proved to be largely Italian Catholic did we find any hostility. There they gathered in the doorways as I went down the street and made various uncomplimentary remarks, and finally one old man, evidently chosen as their spokesman, informed me that the Protestant Church was all dead and they didn't want it back again. It is hard to believe that within walking distance of the Golden Triangle there are people who believe, as one Italian girl told me, that the Sisters are so holy that if you do anything wrong and they hear about it and so much as put a finger on you, you will drop dead! One marvels that the place still seems so crowded.

People ask what excuses are given for not attending the church, and we would say just the same excuses people give everywhere. Many of them are honest enough not to give any excuses, and one little woman told me she had wept every Sunday for months when she listened to a radio church service because she knew she wasn't doing what she should. A word to a neighbor resulted in her regular attendance at church services ever since. There are some instant responses, people just waiting for an invitation from some one besides the pastor, and these responses help make up for the many others who, while cordial enough and willing to promise anything will always have excuses for staying home.

One widow working on a W.P.A. project, with five children at home, was found without gas or light and had been doing what cooking was done over a wood fire in the back yard. We were able to adjust matters for her, and get shoes for the children who were desperately in need of clothes, and the result has been the entire family at church and Sabbath School ever since. Now we are working on a Mother's Pension and hope things will be easier for her in the future. Most of them accept their poverty patiently and are pathetically grateful when something is done to help.

Women with no background of church attendance, and perhaps not as well dressed as others in the church, find it much easier to make the start with a friendly neighbor. Unfortunately, this works conversely as well, for in one case we found an entire block of families antagonistic to the church because of the bad behavior of one church member living in their midst.

There is so much of evil to combat, saloons on every corner and all the other things that work against the influence of the Church. One church in the district is planning a Mother's Club and by means of this they hope to reach into the homes of the poorest and give them some outside interests to win them for Christ and His Church. It isn't something that can be done in a hurry, but the field is there, crowded with men and women who need a Saviour, and the Church is there, realizing that need, and we hope by patient work and prayer to do our part to bring the two together.

Suggested Devotional Service

For Program-Study on The Church in Rural America

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for Year Beginning April, 1937: IMPELLING IMPERATIVES

Devotional Imperative for December: BE GENEROUS—Acts 20:35.

(It is suggested that this devotional service be conducted in a darkened room, at the front of which is placed a picture such as "The Announcement" by Plockhorst, "Madonna of the Chair" by Raphael, or "The First Christmas Night" by Pierrey. Have a strong light shine on the picture during the meeting.

Leader: "O Little Town of Bethlehem," etc.

Solo and Chorus: Bible Songs Hymnal No. 191.

(Without announcement, have soloist use 1st. and 3rd. stanzas and have audience respond to each stanza with chorus.)

Leader: The near approach of Christmas time, celebrating God's Greatest Gift to mankind, is a claim upon us for the expression of our gratitude, not only in words and in acts of worship directed toward God, but also in words and deeds of generosity directed toward all those for whom Christ came.

Scripture Selections: Romans 15:1, 2; Gal. 6:2; Luke 10:33-35; II Kings 4:8-10; Matt. 26:6-13; Acts 9:36-39.

Leader: A generous person is a happy, kind, unselfish person; a person who is not generous is an unhappy, unkind, selfish person; hence there comes the impelling imperative, BE GENEROUS. We should be generous in thought. The wise man in the Book of Proverbs says, "As a man thinketh in his heart, so is he"; we should be generous in word. Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal"; we should be generous in deed. Jesus says, "It is more blessed to give than to receive."

We should be generous to the needy whom we have the opportunity to help, the ability to help, and the responsibility to help. We should be generous in giving to support our own particular Church, in giving to maintain the Church in all parts of our own land, and in giving to establish the Church in non-Christian lands. "He who is not liberal with what he has does but deceive himself when he thinks he would be liberal if he had more."

"A Christian is a mind through which Christ thinks.
A Christian is a heart through which Christ loves.
A Christian is a voice through which Christ speaks.
A Christian is a hand through which Christ helps."

Prayer: That an intensified interest in Christian work may make all Christians more generous in heart and hand.

(For suggestions, see 3, 8-16, 30 Days in the Prayer Cycle.)

Song: Bible Songs Hymnal No. 125.

The World Conference on Faith and Order

By MRS. W. R. McMUNN, 302 Hastings Ave., Oakdale, Pa.

THE first World Conference on Faith and Order was held at Lausanne, Switzerland ten years ago. It was a meeting to consider Christian Unity. It had long been felt by leaders in different branches of the Christian Church that Christianity lacked power and influence in the world because it was divided into so many sects and denominations. This conference was an attempt to bring about a greater spirit of unity among the Churches. The out come of the conference was not so encouraging as had been hoped. However, a Continuation Committee of thirty-five members was appointed to continue the work begun and to prepare for the next conference which was held during the first two weeks of last August in Edinburgh, Scotland.

To the conference at Edinburgh there came four hundred and fourteen delegates representing Churches in all parts of the world. One-hundred and twenty-two Christian communions and forty-three countries were represented. Registered visitors, who were permitted to attend all open meetings, increased the attendance to about six hundred. It was a most distinguished gathering of theologians, well known clergymen of high rank in the various Churches and professors from leading theological colleges. Some of these, especially those of the Greek Orthodox and Russian Churches, presented a striking and interesting appearance in their long robes, flowing veils, long hair streaming down their backs and crosses about their necks. The many Anglican bishops in their knee breeches and with crosses suspended about their necks were also an interesting sight to our unaccustomed western eyes.

Several years previous to the holding of the conference, the Continuation Committee outlined the work to be done at this conference. Many books and tracts discussing the various theological beliefs of the Churches were prepared and sent to the delegates for their careful and leisurely study before the conference should convene. The first two days of the conference addresses were made by the chairman of the conference, His Grace the Arch-bishop of York (Dr. William Temple), Dr. Leiper, Dr. John R. Mott and others stressing the need for Christian Unity in view of existing world conditions. The conference was then divided into four sections the four main subjects of study being first "The Grace of our Lord Jesus Christ," second "The Church of Christ and the Word of God," third "The Church of Christ; Ministry and Sacraments," and fourth "The Church's Unity in Life and Worship." Some of these sections were so large that it was necessary to subdivide them. For several days the different sections met in executive sessions. After thorough discussion reports were prepared and presented by each section to the conference at large where the reports were again studied, re-

ferred back to committees for changes and corrections and were finally after much discussion adopted. Before adjournment the following affirmation of unity was unanimously adopted.

"We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died, and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious Gospel.

"Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

"We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fulness of unity.

"We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed, and real, if limited progress has been made towards our goal of a common mind.

"In this Conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

"We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognize in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

"We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

"We believe that every sincere attempt to co-operate in the concerns of the Kingdom of God draws the severed communions together in increased mutual understanding and goodwill. We call upon our fellow-Christians of all communions to practise such co-operation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church.

"We desire also to declare to all men everywhere our assurance that

Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to Whom be glory for ever."

A spirit of tolerance and kind regard for the convictions and beliefs of others prevailed at Edinburgh. There was a sincere desire to discover and know the real teachings of Jesus. It was often remarked that in the devotional services which were held every morning at St. Giles Cathedral, (all business sessions of the conference were held in the General Assembly Hall of the Church of Scotland) all united as one body. However it was the conviction of all that it might be many years before so many Churches of such widely different beliefs and practices could be brought together in perfect unity and harmonious agreement. The conferences on Life and Work and Faith and Order, so closely related, will be united in one conference to meet again in five years. The delightful fellowship with the conference members which we enjoyed during the two weeks spent at the Edinburgh Conference will ever remain a most pleasant and happy memory to us.

THANKS FOR THE OLD YEAR

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day
Who sent us stronger on our way,
For friends who shared the year's long road
And bore with us the common load,
For hours that levied heavy tolls
But brought us nearer to our goals,
For insights won through toil and tears
We thank Thee, Keeper of our Years.

—*Anonymous.*

Ethiopia Gold Stars

A BELOVED PHYSICIAN, DR. A. W. POLLOCK

By MRS. ROBERT HOCKMAN

NEVER shall I forget that lovely morning in November when my husband and I stepped from the train in Addis Ababa, Ethiopia. One of the first to greet us was our Dr. A. W. Pollock, one whom we soon learned to love and respect. It makes a lot of difference to young people starting out in new work, if they are welcomed and made to feel a part of the work immediately. This was the way Dr. Pollock made us feel, and from the first day we knew we had a friend, a helper, and an advisor.

One of the very great essential characteristics of a doctor is cheerfulness. Dr. Pollock certainly had this. It was a joy to make "rounds," as we called them, in the hospital and to hear his words of greeting and encouragement to each patient. When I was a patient, I always looked forward to his visits to my sick room.

This cheerfulness was displayed not only in the hospital but also in his home. No one ever visited the Pollocks but what each was made to feel right at home. Here he was helped by his dear wife, Nessie. She was a perfect hostess, and also a willing helper in anything that she would see to do both in the home and in the hospital. Too, she was a wise counselor for the younger ones of our group. Her great optimism and hope displayed at the time of Dr. Pollock's Home Call was a real testimony to many of the marvelous grace of God.

I'm sure that Dr. Pollock would have never been on the field if he had not had that great vision for spreading the Gospel to those who did not know our precious Savior. Many heard the story of Jesus' love through the lips of our friend.

Dr. A. W. Pollock

Yes, he was a friend, a brother, and a father to all of us who worked with him. Those who knew him cannot feel that he is dead but just away. His life was given among those he loved, and how fitting that as his work was finished out there, the Lord took him Home to be with Him forever.

It is over two years now since he left us, but his influence is still alive within our hearts.

Jane Henderson Clark--In Memoriam

By HELEN T. MURDOCH

ON the afternoon of September 16th, 1937, there passed from earth the beautiful soul of a fine woman when Miss Jane Henderson Clark, a life-long resident of Washington, Pa., was called home to the reward of a long and useful life.

She was a quiet, unassuming but strong personality. Deeply interested in all that advanced righteousness, whether in the church or the community, people turned naturally to her for help and encouragement which was unfailingly given. Years ago a little Sabbath School was started in the industrial section of Washington, in which she was one of the guiding spirits. It was largely through her help and influence that this mission grew into the Third United Presbyterian Church, now a strong thriving congregation. Though she and her family had always belonged to the old First Church she transferred her membership to the new little church that she might give to it the service and support it so much needed. After some years, when it was well established, she returned her membership to the First Church but all her life maintained her interest in this congregation she had helped to start.

She was very deeply interested in the cause of missions and she gave both time and money to advance that work. This interest led her to visit our stations in Egypt that she might learn at first hand of the work done there. Later it led to her election to the Women's Board where she served most acceptably for several years, being held in high esteem by all its members. Miss Clark's interest was always followed by her gifts and she gave generously through the regular channels of the church but few knew of her many quiet benevolences, for she was not one who "sounded a trumpet" when she gave gifts. Many worthy projects came into being through her initiative and generosity.

One of her outstanding characteristics was her great interest in young people, and she in turn was greatly beloved by them. Years ago her love for boys caused her, with a group of other women, to organize a boy's club into which were gathered young boys from the streets where, in their own club room, they might find recreation in safe environment. She was also a successful teacher of boy's classes in the Sabbath school, but of late years had taught classes of girls who were devoted to her. She thus left a lasting impression on the lives of a succession of young people. As one of them said, "There is no one to take her place. There are no more like Miss Clark." A beautiful tribute from the younger generation to one of the older. She was the sponsor of the Sarah Foster Hanna Mission Circle, a group of young girls in the First Church, from the time of its formation till her death. She found great joy in this group and met with them regularly, and

(Continued on page 153)

Foreign Fields Survey Committee

FROM A DECK CHAIR ABOARD THE S. S. EXETER

AT this writing we are now 3620 miles from home with almost nine days of our first sea voyage behind us. Our sailing was delayed two days on account of a strike by the ship's crew so we did not "set sail" till Thursday evening the 16th, at sunset.

Our boat, the S. S. Exeter of the American Export Line, is very comfortable indeed. She carries a passenger list of eighty, fifty of whom are missionaries, our own party being the largest of any group. We are enjoying their companionship so much for as usual they are full of fun and ready for all the entertainments and sports and are just the finest people ever. We have aboard Prof. M. J. Downs and family, Mr. and Mrs. C. C. Milkson, Dr. Rita Hunsberger, Miss Olive Laing, Miss Margaret Fehlman and Miss Frances Brown, with whom we will journey to India, while Rev. and Mrs. Willis McGill, Rev. and Mrs. James E. Kinnear, Mr. W. W. Nolin and family, Miss Laura Walker, Miss Constance Harper, Miss Mabel McMichael and Miss Sara Patton will leave us at Alexandria for their Stations in Egypt.

Our trip has been very pleasant as it has been warmer than usual for this time of year and as yet no storms in this season of the equinox. Only a few found the motion of the first few days in the Gulf Stream too much for them and they soon recovered. We had an interesting three hours at our first "port of call," Ponta Delgada on San Miguel Island, the Azores. This was a picturesque Portugese city of narrow streets and softly colored stucco houses, clean and orderly. We passed through the Straits of Gibralter early this morning, the 25th, with Africa on one side (Tangiers) and Europe (Spain) on the other. As we had passengers and mail to put off, our ship entered the harbor so we had a view of the Rock of Gibralter from almost every side. These immense fortifications, like a lion couchant, bristled with guns, (seen and unseen) and the harbor was full of warships, cruisers and planes, part of the patrol of the Mediterrannean.

Our ship has a big American flag fastened down in the boat deck since we have entered these troubled waters. They seem peaceful enough now, except for the waves stirred up by a high wind. God grant that they remain so as we continue our journey to Alexandria after stops at Marseilles and Naples.

Harriet S. Boobyer.

Mailed at Marseilles,
Sept. 27, 1937.

Dr. J. Alvin Orr, Jr.

By H. J. WILSON, M.D., Quaker City, Ohio

ALTHOUGH I had been at Muskingum with Dr. Orr it would never have been my privilege to know the real "Al" if I had not known him as a fellow-worker in George Memorial Hospital in Addis Ababa, Ethiopia.

Probably no one knew all of the hardships which Dr. Orr endured as he went to the mission field and spent the last three years of his life serving his Master there. As Alvin and I used to sit together under the Ethiopian stars talking of our trials, temptations and problems, I learned to love him as a friend in Christ. As we prayed together for strength for our work, and patience for our lives, we felt that we were truly brothers standing side by side in the greatest work in the world.

When my friend performed a major operation upon my wife he did one of the hardest jobs of his life and placed my wife and me in a position where we could never repay our debt to him.

It was probably while he was attending a Jewish woman, dying of typhus fever, the disease which he feared, that Dr. Orr became infected with the dread plague. Some days later while two other of our Mission people lay fighting for their lives, stricken by the same disease, Dr. Orr was carried to the cemetery on the same day he had planned to leave for America. In any case he went Home.

Mrs. Wilson and I welcome this opportunity of paying our respects to J. Alvin Orr, Jr. M.D., surgeon, fellow-worker, loving friend, and servant of the Great Physician.

JANE HENDERSON CLARK—IN MEMORIAM

(Continued from page 151)

at least once a year welcomed them into her own beautiful home.

She was interested in all the affairs of the community and was an active member of the Civic Division of the Women's Club through which she worked to abolish evils and establish better conditions in the town. She was instrumental in securing the first play ground in Washington and forming an organization to carry it on. During the depression the story of children going hungry to school touched her tender heart and sent her to the nearest school to investigate. Finding conditions all that she had feared she immediately set out, purse in hand, to remedy the situation with the result that a school cafeteria was installed, first in that school, then in every school in the city with women organized to conduct them as long as needed. To every worthy project she made her contribution of self and means.

Her beautiful spirit was mirrored in her serene face. The world was better for the Christian life and service of this fine woman whose influence lives on in the many lives she touched in helpfulness.

Good News from Far Countries

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

HILL TOP EXPERIENCES

By MISS ISABEL BLAIR, Khartum, Sudan

"How shall we sing Jehovah's song in a foreign land?" Ps. 137:4. Ever since Mrs. Shields asked me to write an article for the Magazine, I have felt like the captive people in Babylon who were asked to sing some of the songs of Zion when their hearts were longing for Jerusalem. How can I write of the Sudan when my thoughts and heart still yearn so much for Sayo—for Ethiopia? Even after over twenty months here, Sudan and its people seem foreign to me compared to Ethiopia. Tight throat and tears still come when I get to thinking and praying for our friends and fellow-Christians there. Our last news from Sayo was that six evangelists were still faithfully teaching in the villages, while one hundred had gathered in an elder's house for Sabbath morning church. Materials had been collected to build a church but no place to build had yet been given. The Italians have their services in our former church and school building. I hope they really appreciate our nice organ which was bought with Sayo church offerings. All our song books were destroyed, but I am sure our people still sing even though many tunes are probably unrecognizable by now. We pray God to keep them faithful in daily life and service for Him.

Together with my longing for Ethiopia is my great longing for hills. Before my vacation in June at Erkowit in the Red Sea Hills, I thought that I longed for grass and trees, but as soon as I was in the hills, I knew better. Here in Khartum North we have only a few patches of grass, but there are quite a number of trees visible as I look out over the low flat roofs to the barren desert beyond the town. I believe that flat country never satisfies one raised in the hills. At Erkowit one could walk for ten minutes and get an entirely different outlook, while here all seems much the same whether one walks or rides for ten or thirty minutes. Here there is much sky which causes glare by day, but wonderful glory by night.

At Erkowit, the people as well as the hills, reminded me of Ethiopia. They are known as the Hadendawie. They are dark, brown-skinned, medium height and with rather Semitic type of features. As in Ethiopia the men dress all in white, but the women wear bright red *tobes* which are long pieces of cloth wrapped completely around the body and head. Even at a distance the men know where their women are by the bright red spots among the rocks and cactus-like trees. In contrast to the gutteral Arabic, their language is musical and sounds as if it would be easily understood.

These Hadendawie are nomads and often made me think of Abraham and Isaac, with their tents and flocks of sheep, goats and some camels. Because of the winter mists from the Red Sea, many valleys at Erkowit are green with grass and low bushes. The people move as grass is needed. Although in winter the thermometer drops quite low, many stay in Erkowit hills, but the majority move to the plains. For their houses or tents, mats made of woven strips of palm leaves well oiled with sheep tallow, are tied to a rounded framework of boughs. Within, some boards are laid on large stones to serve as the family bed. Cooking is usually done out-

side near the tent door. It is a pretty sight in the dusk of the evening, to see the tiny camp fires come to life here and there on the hills, just as the stars begin to come out overhead. These people have no books nor schools. They are Moslem, but do not seem as fanatical as some others in Sudan. They are a reserved but friendly people and are said to be good fighters. They are the only soldiers known to have broken a British square, so I read in a note while at the hotel.

While at Erkowit, we saw several small caravans coming from Suakin or Tokar, four days away on the Red Sea. The men walked and the women and children rode camels or donkeys. Such pictures! First a stately camel with mat canopy on its back under which sat a brown madonna or mother with several children. We had to look quickly as on seeing us they immediately dropped the square of cloth which effectually hid them from view. Sometimes there were two or three such camels with canopies, then the men with some goats or sheep, a few camels with cooking pots and household supplies and along the sides a few dogs on guard. Sometimes there was a small donkey carrying a child or more supplies. On one we even saw a kid riding quite complacently atop some sacks. We marvelled at the ability of the "ship of the desert" to get over the mountains on those rough stony paths. The altitude at Erkowit is about three thousand feet or more and gives one a delightful change after a year in Khartum. Half to one hour walks gave us lovely views of rugged mountains, hot plains and the Red Sea blending into the distant horizon.

I enjoyed my vacation, but wished we could get closer to the Hadendawie and gather some of the bright looking boys and girls into simple schools to learn to know their Bible and their Saviour. There are so many yet in the Sudan like the Hadendawie with no schools, books nor mission work. There are the many untouched villages and towns to the north where Mohammed holds sway. There are also some untouched tribes of black people in the South who still worship unknown gods and are ruled by superstition. Some of them live in the territory given to the United Presbyterian Mission in the Sudan for the spread of the Gospel. What about them? How long shall they and Christ wait for us to bring the Good News? The front line can advance only as fast as the base sends up supplies, otherwise all territory gained must be abandoned. In the Sudan many yet "wait for the messengers of God who cometh late."

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

OUR WELL BABY CLINIC

By MRS. J. A. CREMER, Addis Ababa

"What does the Maiti feed her baby to make him so big and strong?" This question was asked of our cook by one of our compound boys who is the father of a ten months old daughter. Tenanye was doing very well for an Ethiopian baby but the proud father wanted her to be more like the Doctor's baby. The cook with no small air of importance proceeded to tell the father just what little Robert was given morning, noon and night. It is one thing to know what to give a baby, but quite another to know how it should be prepared. Food improperly prepared or given may be very harmful to a baby. In a moment the thought came to us, "Here is a father seeking information on how to care for his child.

What an opportunity for the beginning of a Well Baby Clinic!"

Accordingly Dr. Harriet Skemp (Mrs. S. Nystrom) and I decided not to lose any time but to see just what could be done along this line. We immediately sensed the difficulties we would have to confront for these people are miserably poor and are unable to purchase even a half of the things needed to care for their babies ideally. Even so we felt that we must not neglect this opportunity. We could improvise to a great extent and trust the Lord to help us with other things which are needed. Perhaps we could begin with the mothers living on the compound. If we could get them interested they would soon tell others about it. It was also decided to tell the mothers attending daily clinics about this special clinic for their babies. All showed interest and promised to come.

"What shall we teach them first?"

"Well, their babies should be getting cereal but I doubt whether any of them do."

"Yes, that is a very good start, but what kind? Cream of wheat, (or semolina as it is better known here), is beyond them. They could never afford that. Let's see what they have that could be made into cereal.

"Well, there's their native wheat. It can be parched and ground and makes a very good cereal. We have it often for breakfast."

"That's good. It will have to be cooked a long time though, two hours at least."

"Fine! We'll start on that."

We were very optimistic about this, but not so one of our number who knows the natives far better than we can ever hope to know them. He gave Miss Nichol quite a start by announcing that two people on our compound had been having visions. "Visions! What next! Who, pray tell?" "Why, Harriet and Madeline! They think they can teach these native women to cook cereal for two hours!"

But we were not to be discouraged. We were determined to try. Now the first problem arose, "What will they cook it in? It should be cooked in a double boiler but none of them have any, much less can

Our Well Baby Clinic.

they afford them." We decided to provide them with empty tins which had lids to them. Any covered container placed in water would do.

Monday afternoon arrived. How many mothers would remember to come? Perhaps just those living here on the compound. Imagine our joy when we found eight mothers with their babies waiting for us. Three had come from some distance outside the compound, one being an Arab, a Mohammedan. Our native evangelist gave them a very appropriate little talk on Jesus' love for children, emphasizing the fact that their little ones were gifts from God and should be cared for as such. After this the lesson was given. Each stage of the preparation was carefully explained, what is meant by "boiling" water, the cereal before and after cooking (some having been previously prepared), etc., and each baby was given its first taste of cereal. The babies were then carefully examined and weighed, a chart being made for each one with a graph enabling the mothers to see week by week the progress of their children.

After almost two months we have taken care of fourteen babies. The mothers seem very much interested, especially in the weight charts. Ethiopian mothers are very fond of their children, but they have no conception as to what they should and should not give them. Some time ago a ten-day old infant was brought in very ill. When we inquired what the baby had been given, we were told without any qualms—rancid butter! The infant died of intestinal obstruction. At present we have in the hospital a two-month-old infant weighing a little over six pounds. The mother, unable to nurse her baby and too poor to buy milk, had given the child a tea made from a native herb. The child is seriously ill of course.

A few weeks ago another very sick baby of seven months was brought to the clinic. It seemed a mere skeleton and I could not help exclaiming, "Oh, do you think that baby is going to live?" The baby was admitted to the hospital and we give praise to the Great Healer, for today that baby will be discharged apparently well. The mother has been coming to our Well

Our Well Baby Clinic.

Baby Clinic for the last two weeks and has also been shown how to prepare the food for her baby. She is very grateful to us of course, feeling that through our instrumentality her baby was saved, and promises to bring him each week that she may receive further instruction in caring for him.

Grim poverty confronts us everywhere. Few mothers are able to buy the milk which is so essential to their growing babies. It may surprise you to hear that most Ethiopian babies have nothing but mother's milk and native *angiera*, a large sour tasting pancake, until

they are two years of age. Small wonder then that their babies are so thin and weak. Here are a few examples: Fantai at the age of two years weighs exactly 22 pounds; Tasfai, aged two and a half years weighs 22 lbs. 6 oz. On the other hand, our little Robert at one year weighed 22½ pounds. Then there is little Hoseian at the age of one year weighing only 12 lbs. 9 oz., a pathetic little figure whose mother does not seem to realize that she is unable to nurse her child, and perhaps is too poor to buy the necessary milk for him.

But are our efforts entirely in vain? Are the mothers disappointing or encouraging us? Visit with me the three mothers on the compound. The first two proudly show us their tin with beautifully prepared cereal and incidently also their cod liver oil bottles rapidly emptying. In the third hut we find a little two-year-old sitting in the middle of a mud floor, her bowl of cereal before her which for the lack of a spoon she is eagerly going after with her hands. Perhaps we did have visions but here at least they are being realized.

So far we have only taught the mothers how to feed their babies. It is now our aim to teach them how they should be clothed. This is very necessary if these children are to be kept from contracting colds and pneumonia through exposure. Many new-born babies are wrapped in nothing more than a single piece of cloth, scarcely as heavy as ordinary sheeting. Some have in addition to this a little cotton dress but nothing more. Our ideal is to teach them to make three simple garments similar to what our babies have and also a blanket. However, this involves expense, for we are convinced that these mothers have not the means of getting these things for themselves. With the rising scale of prices for food and the average wage for men at about $1.50 a week, one can easily see how it would be impossible for them to buy cloth. Would not the combination of a sewing circle for mothers, the purpose of which is to make clothing for their little ones, and the Well Baby Clinic be a worthy cause for some special gifts from our friends in America?

"Inasmuch as ye have done it unto the least of these . . . ye have done it unto Me."

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

"TO OPEN THE EYES OF THE BLIND"

Have you ever realized how very difficult it is to put yourself in another's place? Imagine you are a missionary with a number of years of education, probably an American Liberal Arts college degree, or its equivalent, augmented by special work in some line. You have travelled, and being the sort of person most missionaries are, have profited by that travel in a wider outlook and broader sympathy with mankind.

You now come to the place where you try to make intimate contact with the lives of a group of women in a little mud village in Egypt. The extent of their travels is between their own house and the canal where they sell, and buy, and gossip. Only a very few of them are likely to have ever made the trip to the nearest large town. Their horizon is formed by the mud walls of their house, their aspirations limited to pleasing their husband, and bearing him a male child.

Being unable to read, all that

they know of the world outside their own immediate vision is confined to the vague rumors which filter into the village, tales which are neither understood nor believed because they have nothing in life with which they can compare and understand this new story. The superstition and fear, which ignorance breeds, hang round their necks like a millstone. Their whole life is one long series of fears lest they have offended some *afrit* or spirit which in turn will retaliate by bringing sickness, and misfortune into their little circle.

I do not believe that we who have had so much, can ever actually fathom the lives of those who have so little, nor can we realize what a tremendous thing it is for a village woman, an adult, grown up in such an environment, to learn to read. We who learned to read as a matter of course realize nothing of what it is for one of these women to learn to read. To even aspire is an indication of moral c o u r a g e and strength of character above the average.

Consequently, M i s s Jean McCrory, evangelist among the women of the Minia district, was more than overjoyed when a little group of women in the village of Beni Ahmed came to her about a year ago and asked that they be taught to read. As soon as possible she provided them with a teacher and they have made remarkable progress.

Teaching adults to read is not quite the same problem as teaching children to read. They are more sensitive, they must be encouraged, and they are not interested in the sort of material which is used for children. Although their minds are in the status of the children when it comes to interpreting the printed symbols they are adults and have adult interests in life, even though they are limited by their simple village environment.

Egypt had the g o o d fortune about two years ago of having a man who has made a great study of the problem of teaching adults to read in the Philippines, Dr. Frank Laubach, spend a little time here and help work out some charts for the teaching of Arabic to adults. Various individuals who have had experience with his method, and some who have known him, testify that the magic in his method is less in the method itself as a mechanical system of making progress through the alphabet and into simple words, than in the personality of the man himself. The love and sympathy with which he approaches these whose lives are so limited, and the encouragement he gives by his own enthusiasm as they progress, no matter how slowly, stimulates them to the very best.

Not having access to the charts and plans of Dr. Laubach when he began in this village, the evangelist, Nusrallah Effendi, did not use them but he did hit upon this very essential feature of the plan, the love and sympathy which stimulates the pupils to do their very best. His results are nothing short of marvelous.

In ten months, twenty-one women have come to the place where they are able to read from the Bible alone. Seven of them have read the gospels all through and have completed a careful chapter by chapter study of the Acts. This group are now beginning a similar careful study of the Gospel of Luke. Miss McCrory gave them an examination over their work in Acts and was both pleased and surprised to find that they had an absolute mastery of the material in the book, chapter by chapter.

Many Bible teachers have been both surprised and hurt to find that there are those who gain a very adequate mastery of the Bible story

but it never gets across into daily life. Those interested in Christian education today ask themselves many searching questions as to the reason for these failures.

What about the tangible results in changed lives with this group? Here again our story is one of joy and success. Eight of these women have started family prayers in their homes. At the time of the recent feast, when their neighbors were going out to the cemetery to give alms to the poor, visit their dead, and thus secure mercy for the souls of their departed loved ones, fifteen of these women refused to go, in spite of the strong pull of custom, and the entreaty of their neighbors. When friends and relatives urged them to go, they replied, "What is the use of learning to read the Bible and knowing what God requires of us and then not doing it? We refuse to follow these old customs since we have learned that the Bible does not tell us to do it."

Here again, you in the home land who have never come up against the almost insurmountable barrier to progress which the customs of Egypt form, cannot understand the tremendous progress these women in this group have made when they are able to say this. There are few, if any, lands in the world where custom is stronger. Again and again when a missionary or some other foreigner has suggested changes for the better in any phase of life they have been faced with this reply, "It is not our custom." To the average Egyptian, there is no stronger reason for not doing a thing than that. Even though his intelligence may show him the wisdom of the change he is bound by the ties of the past, by the fear of social disapproval if he breaks the old custom. So when these women refused to follow the customs of the "feast time" with respect to their burial ground visiting they were displaying Christian courage of a high degree. If they can take the

(Continued on page 174)

Group of women and girls at Beni Ahmed, all of whom have learned to read within the last year.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

Thanksgiving

For all the gladness of the day,
The darkness of the night,
For the luscious joys of summer time,
For winter still and white,
For morning dancing o'er the hills,
For evening clothed in grey,
For twelve long months of changing time,
We thank Thee, Lord, today.

For the sweetness of our happy homes,
For circles still left whole,
For the brightening of heavenly homes,
By many a passing soul;
For bread to feed the hungry mouths,
For manna from above,
For hands that gladly broke the bread,
We thank Thee, Lord of Love.

For flowers and birds and wheaten fields,
For frozen mount and sea,
For cattle on a thousand hills,
For plenty full and free;
For winter, spring, and summer time,
And autumn's garnered hoard,
For all Thy bounty, all Thy care,
We thank Thee, thank Thee, Lord.

For countless spires upsprung to heaven,
Through this swift-fleeting year,
For lives upon Thine altar laid,
To teach Thy love and fear;
For many a soul redeemed from sin,
For prayerless lips that pray,
For broken hearts made whole by grace,
We thank Thee, Lord, today

And for our land that reaches still,
Toward purer, better deeds,
For earnest men who work for good,
For the true heart that leads,
For peace and safety, strengthened right,
And light upon our way,
Chasing afar all gloom and fear,
We thank Thee, Lord, today.

—*Margaret Roy Radcliffe.*

Each month of our calendar year suggests some special occasion when the month is mentioned. It may be a birthday, some anniversary, some annual meeting, an outing or a holiday.

November always recalls Thanksgiving. A day spent with loved ones. A day set apart early in our American history for prayer and praise for God's goodness. For several years some states proclaimed

an annual Thanksgiving day and others did not. The President issued no call for a national celebration.

President Lincoln in 1863 appointed the last Thursday of November as Thanksgiving day. Since that time the day has been regularly observed, the President each year making formal announcement and calling the people to assemble in their accustomed places of worship to thank God for His blessing during the year. In addition to Thanksgiving day it suggests Thank Offering month for very many of the missionary societies of the United Presbyterian churches.

Ingathering day is one of the beautiful occasions of the program of our church. A day when the accumulated thank offerings of the days and months of the year are presented.

The reasons for expressing gratitude will vary with the givers but all will unite in a great chorus of praise to God for His goodness to them. We thank Him for the gift of His son our Saviour. We thank Him for material blessings, for the family fireside, for health and strength to labor for Him. We have come into His beautiful world and are permitted to breathe God's air, enjoy His blessings and abide under His protecting love. As His children we shall want to express our gratitude to the Lord for all His benefits toward us.

In this GOLDEN ANNIVERSARY year we have renewed reasons for pouring out our praise and thanksgiving for the blessings that have come to the Women's General Missionary Society as the opportunity was given to carry the Light of the knowledge of Jesus Christ into the dark and needy places in the mission fields of our United Presbyterian church.

This fall the fiftieth course will be built into the Monument of Gratitude whose foundation was laid in 1888. As we review the years can we see the love, sacrifice, devotion, faith and loyalty of our mothers and grandmothers? Will we in this GOLDEN ANNIVERSARY year manifest the same devotion as they?

"Grant us, our Father, then to give
Thanksgiving as we ought,
To serve and like our Savior live,
And do as He has taught;
Assist us all Thy work to share,
To toil for that glad day,
When in earth's nation everywhere,
Thy Kingdom shall have sway."

LIST OF SUPPLIES

The following supplies have been prepared for use in presenting the subject at the regular monthly meeting of your societies or for a special meeting in preparation for Ingathering day.

SENIOR HELPS

Pageants

THANKFUL TRIBUTE (New)	Mrs. O. H. Milligan	10c
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The Riches of Liberality (New).....Rena L. Hogg
Mrs. Stanton's Thank Offering.....(Selected)
History of the Thank Offering.....Mrs. O. H. Milligan
Why Barketi Was Thankful.....Miss Emma Dean Anderson
Thank Offering in India.....Martha Payne Alter
The Thank Offering—What It Is—What It Does.....Mrs. O. H. Milligan
Why I Give a Thank Offering.....Mrs. John P. White
The Christian's Song of Thanksgiving.....Mrs. Mary Clokey Porter
How Can We Increase Our Thank Offering.....Mrs. Walter M. Hopping
Seven Reasons Why Young Women Should Give Thank Offerings..Mrs. W. R. McMunn
The Thankful Heart.....Mrs. John Bickett
Gifts to Christ.....(Selected)
We Give Thanks—Poem (New).....Clara A. Speer
Where Do You Live—Poem.....Josephine Pollard
The Little Blue Box—Poem.....Mrs. Mary Clokey Porter
Give Christ the Best—Poem.....(Selected)
Questions and Answers for Secretaries.....Mrs. O. H. Milligan
A Place for Small Gifts.....Mrs. Mary Clokey Porter
Life Membership Fund.....Mrs. J. B. Hill
Life Directorships.....Mrs. H. C. Campbell
What is a Thank Offering?.....Miss Ida B. Little
For Roll Call—Gleanings on Giving
Come Near and Bring Thank Offerings.....(Selected)
Thank Offering Questions for Monthly Program (10 in set)..Mrs. Arthur A. Charles
Our Gifts-Book Mark.....Mrs. O. H. Milligan
Gratitude.....Mrs. O. H. Milligan
Prayer Our Best Preparation.....Mrs. O. H. Milligan
A Service of Thanksgiving and Praise.....Mrs. O. H. Milligan
My Mite Box
Thank Offering Service Invitation
Thank Offering Poster
Duties of a Thank Offering Secretary
Envelopes—Senior, Young Women's and Junior
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JUNIOR HELPS

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Little Brother's Offering.
Egyptian Juniors' Thank Offering Service.
The Junior Thank Offering—Why?
The Story the Mite-Box Told
The Doing-Without Box
How God wants to be Thanked
The Missionary Potato
Maggie's Gift.
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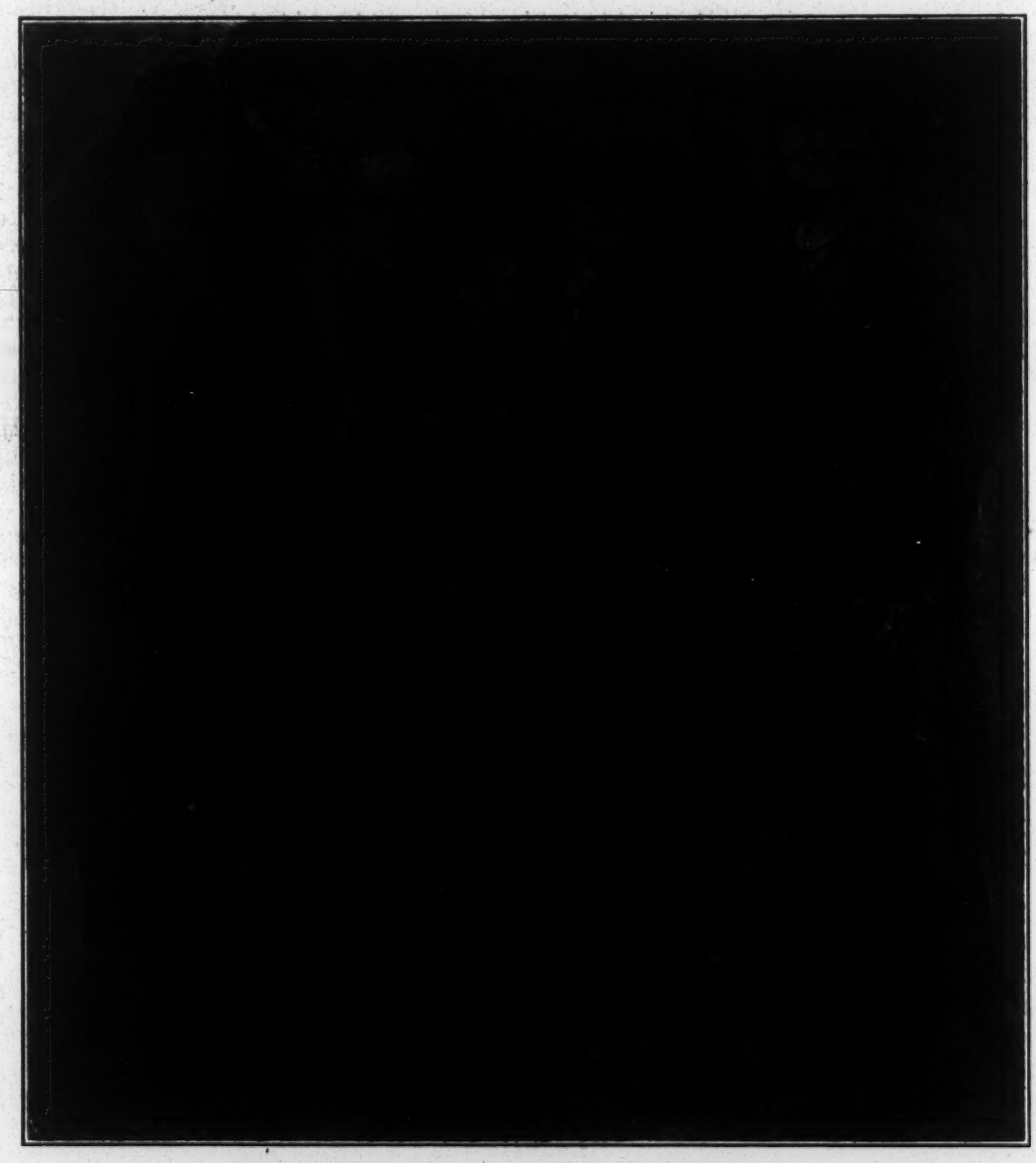
Editorial

MRS. JOHN P. WHITE, Editor, c/o Mrs. William A. Minteer, 966 Broadway, East McKeesport, Pa.

FAREWELL

On board S. S. Exochorda. Our little party is off. Many kind friends came to give us farewell greetings. Our rooms are piled high with boxes of flowers and other gifts. We have telegrams and letters by the score.

We thank all who have thus remembered us and all the dear friends who will be remembering us at the throne day by day.



"THE LITTLE PARTY SAILING OCTOBER 12."

Mrs. Anna P. White, 904 Publication Bldg., Pittsburgh, Pa., Editor, Womens Missionary Magazine of the United Presbyterian Church; 7 months' trip to Near and Far East.

Miss Virginia Liggitt, daughter of Dr. J. W. Liggitt, 1239 Fillmore St., Philadelphia, to marry in Punjab, India.

Miss Jean Black, of Petrolia, Pa., returning as principal of Sangla Hill Girls' Boarding School, India.

Miss Anna A. Milligan, 111 So. 5th St., Sterling, Kansas, visiting sister in Cairo, Egypt, 6 months.

All aboard the American Export Liner EXOCHORDA, off for points East as indicated.

THE EDITOR GOES VISITING

By the time this Magazine reaches the readers, the Editor will be on the Atlantic en route to India, Egypt and The Sudan. There is nothing sudden about this except the date of going.

It was always in the heart of Mrs. George Moore, when she was editor, to visit our foreign fields but in the end she never went. When I became her successor, I began to dream of making this trip and in more recent years have planned definitely to go. My missionary friends will testify that I often said, when bidding them farewell, "I'll be out to see you if I keep well and live long enough."

In an unusual way this was made possible at this time but the decision was made too late to start with the commissioners. I hope to overtake Mrs. Boobyer and Mrs. Randles somewhere in India and return with them to the other fields. While not going in any official capacity, I shall hope to gain much information and inspiration that will be reflected in *The Womens Missionary Magazine* in the months ahead.

We are on our way, a small party, going in different capacities—Miss Anna A. Milligan, going as far as Egypt to visit her sister, Mrs. Robertson and her niece Miss Stella Robertson; Miss Jean Black returning to her work in India; Miss Virginia Liggitt approaching her wedding day, soon to become Mrs. James Brown of India and the Editor trailing the commissioners.

THE SUBSTITUTE EDITOR

During my absence *The Womens Missionary Magazine* will have a substitute editor—my daughter Mrs. William A. Minteer. As she has often been an assistant we feel sure, that with the co-operation of the Board Secretaries and other contributors, the work will be cared for during the months of absence.

Please send all correspondence pertaining to the editorial department to Mrs. William A. Minteer, East McKeesport, Pa.

PLEASE SEND ALL SUBSCRIPTIONS AND NOTICES OF CHANGE OF ADDRESS TO MRS. FANNIE MOORE, 1206 Hiland Avenue, Coraopolis, Pa.

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries — Home — Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N. Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW ORGANIZATIONS

Beaver Valley — Highland, New Castle, McGill Society is quite new. The girls honored themselves in the name chosen. It is in honor of the Reverend Willis A. and Mrs. McGill, who have just begun their chosen life work, that of missionaries to Egypt. They are a very estimable young couple who could have rendered outstanding service in America, but the call to missionary service in the Valley of the Nile was so compelling that they felt impelled to accept. The girls of this society have taken on a hard job, that of fairly serving in order to show credit to their name! There are f o u r t e e n members. President, Charlotte Withers.

First San Francisco, San Francisco Presbyterial, presents a new organization with seven members. It is a Teen Age Circle. Dorothy Welz is president. We are happy to welcome these new societies into the Department. May many more circles and Y. W. societies come into being this year.

THE Y.W. SPECIAL FUND!!!!

Not since 1929 has the Y. W. Special fund been fully paid. There has been a reason as you all know. However, as a rule, the family purse holds a few more coins than during those dark days. We are assured by the stores that spending is more common than for several years. Is it not now time to endeavor to stage a recovery in missionary contributions?

The time was when some presbyterials made one hundred per cent in credits in favor of Young Women's Special. This year and for a few other years none has done so.

This year one-half the presbyterials gave more than half of the amount expected—twenty-five organizations. Four contributed just one-half expected. Seventeen did not reach the half-way mark. Five have nothing to their credit in this fund.

This is November. Five months' notice is hereby given with the hope that every society will endeavor to do its part for its presbyterial. The Y. W. Special fund should receive $8,630. Remember the askings, — $1.00 for twenty years old and over and fifty cents for teen-agers.

"Let's play ball"! (A game of football is being broadcast just at the moment, and it's raining torrents, but the game proceeds! Shall our young women be less brave?)

OTHER FUNDS

Do you aim to pay out funds at least quarterly to the presbyterial treasurer? If the members of your society pay monthly as they should, there will always be funds on hand which should get into the work

promptly. Some one must see that the laborers receive their salaries on time, the institutions their upkeep funds and the whole project its support.

Some may feel that if the money gets into circulation just before the books are closed for the year, all will be well. If you are a salaried person, how would you like to have your salary pile up in the treasurer's hands until time for a renewal of your contract with your employer?

BURIED ————?

There is possibly nothing more exciting to the imagination of youth than a hint that treasure lies buried in a particular field or among the rocks or in the cellar or perhaps in a secret cupboard in a "haunted" house. At once there is the urge to go hunting.

Books have been written having as the center of the plot the thought of family silver or jewels hastily secreted when the foe was reported as approaching the homestead,—hid so securely that no one has ever found one atom of any of it! Yet the search goes on!

But the charm expert would have you take a more personal view of the treasure. She says that much treasure, not silver or gold or precious jewels, may be buried. She referred to the "buried Venus," the person who by careless pose or unbridled appetite succeeds in burying the "slim, erect and supple lines" of perfect youth. She called for this treasure to be unearthed.

And then she appealed to the more noble thought, and begged that personality may be adorned with gracious manner, pleasant words and smiles. She deplored the unhappiness of life due to "buried personality."

We all know how true her observations are. Now much pain we could save ourselves if we would permit our better selves to gain the ascendancy, if we would give to the world our best in appearance and manner!

We might go even further and call attention to another treasure that too often lies buried,—the Christian life itself. The Word says, "Come out from among them," "Be ye separate." The separated life is open and above board. The reason some Christians find it very painful to be classed as Christian is because they are "smothered" with the things of the world. They are buried deep under social obligations, personal habits due in part to the kind of company kept, and the resulting loss of interest in spiritual matters. Occasionally they "come up for air," attend a special service such as Easter or the quarterly communion service, but soon after sink to the old status due to the calls of the world.

The earnest type of Christian life, if it become informed of the great need throughout the world to know of Jesus Christ and His love, will become deeply missionary in spirit and also in deed. Then it must be that to gain an interest in temporal and eternal needs of others, the life must be dug up from selfishness which is a direct product of worldliness. When the sky of God's great love for mankind is witnessed and shines on these unearthed ones, nothing but consecrated interest may be expected. The horizon increases in width. Interest expands. And no more may such Christians be known as "buried." May we be encouraging Christians, clear-cut, fit examples (in so far as man may be) of fairness, justice and earnestness. May the beautiful be kept in the open and only the ugly and forbidding buried in the depths of the earth.

YOUNG WOMEN'S SPECIAL COLUMN

Pasrur, India,
Aug. 31, 1937.

Dear Friends,

On the 28th I returned from my summer holidays in Kashmir. Wonderful place to rest! Beautiful valleys! Roaring mountain streams and rivers! Some lovely wild flowers! Fine vacation companions! Nothing lacking for a fine, restful vacation.

Very hot when I got home Saturday afternoon. Now I wished for a cold drink! Almost the first thing I did was to clean and start the refrigerator (oil-burning Electrolux that friends at home gave me.) By Sabbath morning I had my cold drink!

Saturday night I went to the roof to sleep. All the old familiar sounds greeted me, children playing in the city, dogs barking, watchmen yelling at the birds which were destroying their precious fruit, lone travelers singing, (perhaps to produce courage!), and the creaking cart wheels as they slowly plodded along.

Old familiar sights and shadows also greeted me. There were "The Great Dipper" and "Orion" and other friendly stars, each in his old familiar place. Against the moonlit sky were silhouettted the familiar trees of the compound and neighborhood, each silently greeting me and welcoming me home. One old familiar shadow was missing, that of a big tree just back of the house which had been taken down during my absence.

At Church on the Lord's Day familiar faces greeted me, pastor and wife and daughters, elders, men, women and children, Friends in Christ!

Tomorrow we gather in Sialkot for our annual Summer School for Christian women teachers. We are expecting at least sixty for two weeks' work. Among them will be many well-known faces.

On September 17, school will reopen and friendly faces will beam on us. Routine daily duties that have become very, very ordinary during all these years will be overwhelming us because of their great numbers.

We are very thankful for the common, home-y, friendly things and for the people of life. But we want to experience some new things in our work this year. We want to see God's power released in our midst in a new way. We want lives to be made new. *Pray with us for all this. And this is our prayer for all you dear friends.*

Sincerely yours,
Dora B. Whitely.

SHALL WE HEED?

This department is much concerned for young womanhood, especially in a missionary way. At the same time, one can not overlook the social and moral issues of the day. So many are the temptations to lead lives of abandon. It is possible for members of a missionary society to be drawn into wrong habits of life. None seem to be exempt. So—shall heed be taken to the necessity for great care as to one's daily life and habits? Here are a few lines to stir imagination and to call attention to our personal responsibility:

SOMEBODY CARES

"Somebody cares if the tavern comes,"
Said the little woman in brown,
As she sat in her high-backed easy chair
And thought of our beautiful town.

Somebody's husband would not be safe,
Surely somebody's boy would go down,
And somebody's girl would be less sure
If a tavern comes to our town.

Somebody'd suffer so every day,

And some, who should merit renown
Would die, life wasted, and hopes all gone,
If there came a tavern to town.

Somebody's soul would surely be lost,
And who would that somebody be?
And who'd be to blame for that great loss?
Would it settle on you or me?

"Oh, surely, 'twould rest with every one
Who failed in our beautiful town
To labor and pray, both night and day,"
Mused the little woman in brown.

THIS, THAT AND THE OTHER SOCIETY PROGRAM

Doors with an arched transom window of simulated art glass form the artistic touch on the cover of the McCown Circle of Mt. Lebanon church. The monogram, *McC*, occupies the *circle* in the center of the window.

The theme of the year is "Doorways to the Light"; the password, "The love of God"; the key, "Understanding and Friendship." A new name for committees is "Clusters of Lights." Committees can be quite illuminating and helpful if they function properly!

Some of the topics are: Opening the door, The doorway of gifts (Thank Offering), The doorway of songs and pictures (Christmas), The doorway of service, The doorway of learning, The doorway of opportunity, The doorway of prayer, and The doorway of praise.

The opening scripture verse is, "I am the door; by me if any man enter in, he shall be saved." The closing verse, "A great door and effectual is open." Several other "door" verses are found throughout the booklet. A year of promise and, we trust, accomplishment lies ahead for these high school girls.

Note:—

We are hopeful that societies shall forward their new programs promptly so that the societies seeking new ideas may benefit early from the work of others.

A RALLY MEETING

The secretary of Young Women, Mrs. Stollar of Kiskiminetas Presbyterial, planned a get-together which proved to be very helpful. Her home society had a turreen dinner. The hostess invited four from each Y. W. society in the presbyterial to be guests of the society. Each delegation was asked to discuss some phase of society work. One talked on program building, another membership, a third finance, still another social life. After each of these talks, the officer of the hostess society who had charge of this phase of work, presided during an open discussion. The correspondent, a guest, said, "I thought the whole affair was very helpful in suggestions, and inspiring in spirt. I was greatly encouraged to find an officer with a vision for service."

We shall be glad to hear from other presbtyerials. Have you tried some other plan? Please send us a report of your rally.

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

"THE RURAL CHURCH OPENS THE DOOR"

PREPARATION—You may secure the picture, The Hope of the World, by Copping, sepia 12 by 18, 35c; colored 12 by 18, 60c; from the Missionary Education Movement, 150 Fifth Avenue, New York City. Have this picture hanging, or placed on a table at the front of the room. Use a lamp with a flexible arm to throw light upon it at the time indicated in the program.

The subject matter for the talks in this program is to be found in Mrs. McKune's material on Rebuilding Rural America (this magazine). We would suggest that you read also the corresponding material under the same headings in the text book REBUILDING RURAL AMERICA by Mark Dawber.

INVITATION, POSTER — Look through Christmas postals at the store, and select a sufficient number with pictures of churches, lighted within. Cut around the door with the exception of the hinged side. Paste yellow paper behind the door opening, and if large enough, write your invitation upon it. If not, write it upon the face of the card, or upon the other side. A similar idea may be used for the poster. Be sure to include in your invitation the subject, "The Rural Church Opens the Door."

SHEPHERD (or SHEPHERDESS)—Long flowing garment, dark in color, may be worn belted with heavy cord, or wide soft belt. One or more drapes may be used to fashion the garment without cutting. Wear dark waist with long sleeves underneath. Use a square of bright colored material (striped, if possible) upon the head, confined by a band pinned at the back. The cloth should come to the forehead in front, reaching a little below the shoulders in the back. Carry a shepherd's crook.

SHADOW PICTURES—The persons posing for the pictures should stand behind a sheet with a light directly behind the head or a little below, so that the person makes a shadow upon the sheet. A little experimenting will show the best place to have the light. The light with the flexible arm is helpful. The same person could be used to make several of the pictures, where there is little change of costume. Borrow a few children to use in this program.

If you have an extra meeting soon after this study is closed, perhaps at prayer meeting, give one of the plays suggested by Mrs. McKune, or a Migrant Meeting, using the film suggested. Invite everyone. A silver offering would pay for the rental of the film. Write the Council of Women for Home Missions, 105 E. 22nd Street, New York City, for "Meet the Migrant," 2 for 5c. Ask also for impersonations they may have. Use these in a short program before showing the film.

PROGRAM

Prelude — Christmas music, played softly.

Leader—

"He came to us
Himself a star!
He spoke to us
Himself a song!

"The entrance to His place of birth
Was by a little door,
So humble all might find Him there,
The wise, the rich, the poor.

"A little door, where cows had passed,
Open to a King!
Somewhere upon a far-off hill
At Christmas time,
At Christmas time.

A little door creaks open still,
It opens still."

Song—"O Little Town of Bethlehem"—Stanzas 1, 3, 4, of No. 190 in the Bible Songs Hymnal.

Leader—Christ was born in a country district. A great part of his life was spent outdoors in the countryside, and his teachings are full of references to country life—wheat, grapes, corn, the fields, sheep and shepherds. How appropriate that in the month of His birth we may study the Rural Church with the Open Door. Christmas and the countryside seem made for each other. And children! Christmas, the country, children—a perfect combination. (Enter child, who gives the poem "A Child," page 131, in this magazine. Select some child who can do it naturally, yet with appeal.)

Shepherd takes the child by the hand, places her upon a low stool where she sits while the shepherd talks.

Shepherd—There are three important agencies which help me to lead rural youth to fuller life in the pastures of the Great Shepherd. These are The Rural Home, The Public School, and The Rural Church. (Discuss these briefly.)

Leader (to shepherd)—Tell us where we can find the right kind of leadership for these rural areas.

Shepherd—(Gives material found in Chapter Six of Mrs. McKune's article of the Study Book.)

Leader—I understand that there are special groups that work in agricultural areas in our country that present difficulties peculiarly their own. I wish that we might know of them.

(The room is now darkened for shadow pictures.)

Shepherd—Perhaps you would like to visualize some of them as I tell you a little of each group. (Tells *briefly* of each group as the pictures are shown. One follows directly after the other, posing during shepherd's remarks about her.)

1. The Rural Negro — Simple housedress, bandana, apron, basket filled with "wash" or something soft to represent cotton, held high on head.
2. The American Indian (cowboy outfit).
3. Highlander—Limp long dress, sunbonnet. She may carry a baby. A large doll would answer the purpose.
4. Migrants. Poorly d r e s s e d woman and children of all ages. They bend down as though p i c k i n g something. Have the children try to assume a listless, tired attitude.
5. Mexican—Man's work clothes, Mexican hat. The "man" leans upon his hoe.
6. Filipino—a girl dressed as young man in old white or light colored slacks, shirt open at the neck, tiny round brimless hat, feet bare. She sits on edge of box. Arises with outstretched hands, drops them in despair.
7. Rural Mining Communities—Woman seated, with book in hand. Group of children seated on floor about her, looking up into her face.

Leader—"New times demand new measures, etc."

(See poem beginning Chapter VIII.)

(Enter Rural Woman, dressed in ordinary clothes "even as you and I")—I represent a woman of the rural districts. I am no different

from you. I have practically the same education, drive the same kind of car, and listen to the same radio programs, but I do not have the same opporunities for church life. With your cooperation I see a new day for the rural church. (Tells very briefly material in Chapter VIII.)

(Turn off all lights. Then turn the light upon the picture, The Hope of the World.)

Scripture—23rd Psalm, in unison.

Song—For the Beauty of the Earth, Bible Songs Hymnal, No. 174.

Closing Prayer or Prayers—For Rural people in our country.

Special groups, naming all the groups of the shadow pictures.

For leadership in country districts.

Thanksgiving that the Christ-child, born in a manger, grown to manhood, returned to the Father, knows all problems, and will help to solve them, if we come to Him, in faith, believing.

A SLIP OF PAPER

Before her departure for Egypt, Miss Laura Walker was kindly remembered in different ways by the class in the Carnegie Sabbath School, which supports her. Accompanying one of her gifts were the following lines:

I'm only a slip of paper,
And I am sure you know,
I'm to go with you to Egypt,
To purchase a "Radio."

And when your many miles away,
And have an hour to spare,
Just turn a dial to U. S. A.
And we'll be on the air.

And in a year or so from now,
We shall hope it comes to pass,
You may turn a television switch,
And look in upon our Class.

So Cheerio, Miss Walker,
And when your room with static hums
Just think of Mrs. Walker's Class,
And blame the guilty ones.

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

Jubilee Hospital is happy to note the appreciation of its work, as evidenced by the interest shown by the white churches of the Community. For the last three Sabbaths the missionary societies of these churches have been taking turns in sending a committee to the hospital to give to each patient some little favor, thus letting them know that they are remembered. These "little deeds of kindness" are much appreciated by the superintendent and nurses, as well as the patients. There were 63 patients treated last month, with 12 major and 6 minor operations.

All of our schools are open and report a good attendance with not so many in the boarding departments as last year, though this may be due to the fact that the counties in which the schools are located, are running b u s e s and bringing the former boarders, who live at some distance and who were compelled, without this transportation, to enter the boarding departments. The workers at Henderson, with the exception of the sewing teachers, are the same as last year—Miss LaBoo has been selected to take up this work. She comes well recommended and we are looking forward to a most successful year.

PRAIRIE

The repairs here are completed and the campus is looking its best, with the new church building, and all of the houses resplendent in their new coat of paint. Second hand clothing much needed.

THYNE INSTITUTE, CHASE CITY

The sixty first school year of Thyne Institute and the thirty-first year under the present Principal, opened September 7, 1937. It rained hard that morning, and as a consequence we did not have a large attendance. We have a fair attendance now, but it is not up to the standard because two buses have not yet started. I hope they will start next week.

We have all of our teachers back except Miss Matthews. As her mother is not well she felt it her duty to stay at home and help her. She has been a splendid teacher and worker, and we miss her very much.

We are having delightful weather for school work. It is unusually cool for September. We kindle a fire in the boiler in the morning.

We had the pleasure of having the new Associate Secretary, Dr. W. Bruce Wilson, with us last week. We were very much pleased with him. He appears to be very much interested in our work and is anxious for it to continue. My notion is that church schools for the Negroes were never needed more than they are needed now. We need these schools to train Christian teachers and leaders. The state schools are turning out a lot of teachers who are morally unfit to be placed over children. It is distressing to see the change that has come about in the last few years. We are still maintaining the same moral standards which we have a l w a y s maintained. The worldliness and the looseness in morals have not caused us to lower our standards. If the young people under our instruction go to the bad, it will not be our fault.

We have the same workers supported by the Women's Board that we had last year. I am glad that there has been no change. I give their names and the salaries which they received last year on another page.

I trust that you will receive encouraging reports from all of the Missions. We appreciate very much the support you are giving us.

The family and teachers join me in extending to you our best wishes.

Yours sincerely,

F. W. Wilson.

MILLER'S FERRY, ALA.

School began September 13 and there are prospects for a good year. Teachers and students are enthusiastic and will try to make this one of our best years. The boarding department is larger now than it was this time last year. The number includes two boys from Pennsylvania and one girl from Chicago. Their parents sent them here because of the Christian influence they will get.

Three of our 1937 graduates are continuing their education at Knoxville College.

The plain sewing department is in operation as usual. Mrs. Williams has the pleasant task of starting some little folk in sewing: teaching them how to hold their needle and cloth. This department lacks material for the classes to work on.

The hospital has been unusually busy during the summer and the first weeks of school. A large number of office patients have been treated for various ailments including emergency cuts and treatment of small infants. Quite a bit of maleria is prevalent here. The nurses have visited a great deal in the community giving aid where they could. One of the sisters, ex-slaves, of whom we have often written, passed to her reward this summer. Her exact age was not known but it was probably over ninety. The brother, older than she, survives. The nurses visit him often for he is not well. Hospital patients recently included a woman who had been severely injured and one of the teachers who was suffering from malaria. The injured woman was in bed over a week. So many dressings are used constantly that the hospital supply is running low. The Superintendent reports that one of the nurses who graduated from the hospital in June 1937 has been on duty in the same home since April. The family of the patient say that she is doing good work.

Every-one enjoyed the visit of Dr. Bruce Wilson. His chapel talk and Wednesday night sermon were very inspiring.

The visits of several ladies during the summer were much appreciated also.

N. D. Williams.

TO OPEN THE EYES OF THE BLIND

(Continued from page 160)

next step and break with some of the funeral and mourning customs they will indeed have broken the shackles of a great burden on their Christian life.

During two months recently Miss McCrory conducted a communicants' class for these women. The Evangelist was present, took notes of the lessons, and the next evening conducted a similar class for the men. As a result of this class there were three men and three women admitted to the church at the last communion and there are now five more people asking for admission at the next communion.

As a result of the interest and progress made by the women there are now twelve men in the village taking the same course of lessons, while in a nearby village there are five women beginning.

Will you remember this young evangelist in your prayers that he may be enabled to keep up his enthusiasm and to continue his excellent work.

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

The board appointed Miss Sallie E. Dickey Field Secretary for the Women's General Missionary Society. Miss Dickey has accepted the appointment, and by the middle of October will be ready to take up this work. Her years of service in both foreign and home mission fields make her especially qualified for this position. Presbyterials and societies may address her either at 904 Publication Bldg., Pittsburgh, or at 1201 Sixth Ave., Beaver Falls, Pa., which will be her home until she is out on the field.

At the request of Puget Sound Presbytery, Miss Beth Johnstone of Seattle, Wash., has been appointed to home mission work in that presbytery for the term of one year. Miss Johnstone began work September the first. We are anxiously waiting for her first month's report.

N. S., PITTSBURGH, PA.

Mrs. Catherine Lamb who was appointed to work in Allegheny Presbytery for a term of six months, has been reappointed for another six months period, her work having been so satisfactory and not completed. During September most of her calls were "repeat calls," with fifty additional visits and a house to house canvass in a district where practically all were Catholics. It was the first opportunity to make many second calls. Many of the women knew her and told of circumstances and conditions kept secret the first visit. It seemed to do them good to pour out their hearts and know that some one was really interested. Mrs. Lamb adds, "It is pleasant to be able to help people if only to listen to their tales of woe and speak a word of sympathy."

CRANSTON, R. I.

The Daily Vacation Bible School was a decided success. The box sent from The Junior Exhibit from the Indiana Convention consisting of many toys, a few dolls, pencils and crayons, and last but not least a quilt for a crib and one for a full size bed helped very materially, in addition a to box from Delaware presbyterial, to make the school such a success. The school was in session four weeks. The theme the first week was "Courtesy," the second week "Unselfishness," the third week "Fruitfulness," and the fourth "Obedience." Bible stories were used to express each theme, and two of the stories were dramatized each week.

A Catechism contest, using our own United Presbyterian Intermediate Catechism, was conducted similar to an old fashioned "Spelling Bee." A prize was given to the boy and girl who answered the most questions correctly. A little ten year old boy won for his side. At the beginning of the third week all the children, except those under six years of age, had memorized the twenty-third and the one hundred and twenty-first Psalms, nine Bible verses and the first five commandments.

The older girls hemmed and embroidered tea towels for their mothers. The boys made wooden camels, partly covered with sandpaper for match scratchers. The little ones made paper birds, bird houses and dogs; and the girls six and eight years old made sewing cards with a cross in the center and the words "Christ died for You and for ME."

Seventy-two children were enrolled with an average attendance of fifty-one.

Miss Zucchi's father was a constant helper. One of the Bible School girls, who had attended the mission for a few years, and who was one of the converts last year, was a very faithful and efficient helper. She took entire charge of the little ones after the morning worship period, carrying out the program as outlined for her.

The fall classes are now in operation. Twenty-one (kindergarten) beginners, thirty-nine in Junior League and twenty-four girls for Bible Study and sewing.

Miss Zucchi wrote — "We need much prayer. It is so hard to bring one to Christ these days with so many forces working against us."

EZEL, KENTUCKY

We have now completed five weeks of school. Next week we will be busy with exams and getting out six weeks grades. Teachers and pupils alike agree that the weeks are passing very rapidly. The total enrollment for the year has been around 230. Some few, for various reasons, have quit, and others have come to fill the ranks they left vacant. Everybody is busy and all available space occupied. We are glad the school is filled to capacity.

Within the last two weeks the state has given us a hard-surfaced road past the school and down the street through the village. You would realize how happy we are about this if you had lived in a continual cloud of dust in summer and mired down in mud in winter as we have been. This will enable the school buses to get to the school the year round. The highway has been resurfaced and is good traveling now, the first time since the hard freeze two years ago. Along with this improvement we are glad that the High Tension which is already in Frenchburg is coming on here, reaching here about the first of the year. This will be gladly welcomed by the folks who operate our local plant and also by the users, for it will mean 24 hour service and stronger current.

Our workers entertained the Frenchburg workers with a dinner one evening, followed by a social time of games. This was a pleasure to us as it enabled the workers to become better acquainted. Because of the schedule of work in both places it is only on rare occasions that we can all manage to meet together. We would be glad if these occasions could come oftener.

The session and families, 17 in all, met at the home of Mr. Anderson for dinner one evening in September. This took the place of our annual picnic for which it was impossible to find a suitable time during the summer.

Two cottage prayer meetings are being held each week through the fall. This is an effort to get into the homes where otherwise we would be too busy to visit, to bring us together in Christian fellowship, and to reach folks who would not be in the midweek service otherwise.

Tomorrow the Grade District tournament will be held here. This consists of soft ball, running, jumping, marbles, etc. All this is in preparation for the County School Fair held at the county seat, West Liberty, next week. We will not have school that day, giving all who wish to do so, an opportunity to attend.

Clothing sales are being held as clothing sufficient in quantity comes in. We have had two sales and one this coming Saturday. The last one was largely attended, the cool weather bringing them in for warm clothing. While we have had no frost to kill anything, the nights are cool. It is very dry, there being no rain for almost a month and the

(Continued on page 181)

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

Secretary's Note: We want to introduce to you our new missionaries at Simnasho, Oregon. This autobiography and picture have been delayed, because of the fire which destroyed the parsonage. Put their names on the 16th page of your Prayer Cycle and remember them and their work.

I was born in Baltimore, Md., one of the children of Thomas E. and Henrietta Carson. I attended public school and worked in a wholesale grocery store and later entered as an undergraduate in the Johns Hopkins University.

Rev. and Mrs. E. H. Carson, Simnasho, Ore.

After two years I was led to decide upon the ministry as my calling and went to Washington, Pa., attending Washington and Jefferson College, taking studies that prepared me for entrance into Allegheny Theological Seminary, where I graduated in the class of 1898. I went at once to Fowler, California, where I spent a year. For a few years after this I preached at various points in the East and middle west. It was while I was in Chicago, taking a year's post-graduate work at McCormick Seminary, that I supplied for the congregation of "Old Wilton," the church where W. W. White served his one and only pastorate. While there I met the lady who afterward became my wife. Mrs. Carson is a daughter of the late Rev. A. W. Morris, who, with his good wife, served in Argyle Presbytery for over thirty years, first at South Argyle and then at Greenwich. It was in that period, by the way, that the W.G.M.S. held their convention at Argyle, at which my mother had the honor of being elected president. Mrs. Carson is a graduate of the New York State Teachers' College of the class of 1903.

Shortly after our marriage in 1906, we moved to Pennsylvania where for twelve years we served the congregations of Ligonier and North Braddock at Brinton Avenue. During the war I served as a "Y" worker at Camp Meade, Md.

The great Northwest then called us and for seventeen years we served in the fields of Spirit Lake, Idaho, Third Spokane and Glencullen, Oregon.

Our children, Mrs. Laura Huetson of Spokane, and Thomas K. Carson, live in the Northwest.

It was during my residence at Glencullen that the friendship was formed with Mr. and Mrs. Matthews and a strong interest aroused in their work. So that when the Lord called away His useful servant, Rev. W. A. Matthews, we felt called to accept the responsible task of ministering to the Warm Spring Indians. We want to carry on in the same sacrificial spirit they did in their hard years at Simnasho.

SYNOD OF IOWA PICNIC AT TAMA

One outstanding event of the year at Tama was the Synod of Iowa Picnic on the Reservation, September 17. Three hundred Indians were guests of the Synod that day. One hundred United Presbyterians from eleven congregations of Iowa came and brought their well filled picnic baskets. There were about fifty other white people present, so that the total attendance was about four hundred and fifty. Other congregations of Iowa sent money, so that in all thirty United Presbyterian congregations co-operated in this occasion, besides five congregations of other denominations.

A feature of the day that proved very interesting to the white people was the Indian dish: meat and Indian corn boiled together in big kettles on the picnic grounds by Indian women. They also made their fried bread and many white people thus had their first taste of Indian food. The bread was all gone before those ladies serving tables had a chance to have any, so we had to call upon the Indian cooks for a second supply.

Rev. W. C. Porter of Waterloo brought greetings to the Indians from Synod. Percy Bear responded for the Indians. Rev. E. F. Kimmelshue, D.D., Des Moines, gave a fine Gospel message. Indian school children sang choruses. The Indian young ladies sang, "Take Your Burdens to the Lord and Leave It There," and then defeated white girls from Tama in a Squaw game which is really rather strenuous.

Many expressed themselves as having enjoyed the day. The missionaries appreciate the help of all who co-operated to make the day a success.

INDIAN ARROWS

Through her attendance at Boone Youth Conferences and Presbyterial Conventions, Pearl Bear is becoming fairly well known to a number of Iowa United Presbyterians. A few Missionary Society officers who received "Thank you" notes from her last month may wonder who she is. Since the first of September, she has taken charge of donations; receiving, acknowledging, and distributing them. She has thus become Donation Secretary at the suggestion of Mrs. McBride, Secretary of Indian Work. Pearl makes her home with the missionaries and is active in Y.P.C.U. work.

Twelve new babies have arrived on the Tama Reservation during the late summer. The supply of layettes is fast diminishing. The Baby Health Contest was a new feature of the Annual Pow-wow this year, and Alma Young Bear carried off the health honors, with Jimmie Ward and Archie Bear as runners-up. These babies are adorable.

"A CONTINENT LOST — A CIVILIZATION WON: INDIAN LAND TENURE IN AMERICA" is the title of a most interesting new book (1937) written by J. P. Kinney, A.B., LL.B., M.F. and published by The Johns Hopkins Press, Baltimore, Maryland. It presents a chronological detail of the processes through which the American Indian has lost the greater part of his patrimony. The past, the present, and the future of Indian administration and Indian achievement are reviewed. The author says, "The Indians have advanced in a brief time from a state of barbarism or savagery to a position in which they share with their fellow-citizens the fullness of life enjoyed by one of the most progressive nations in the world. They may and should face the future with confidence."

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty ta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

December

Miss Mary Kyle	December 6
Miss Laurella Dickson	December 7
Miss Frances E. Brown	December 7
Miss Ruth C. Beatty, R.N.	December 12
Miss Helen Artman	December 16
Miss Kathryn Beattie	December 17
Miss Sara B. Meloy	December 18
Miss Margaret Fehlman	December 18
Miss Dora B. Whitely	December 19
Miss Mary E. Coie	December 24
Miss Anna B. Criswell	December 25
Miss Roma Beatty	December 27
Miss Willa Ramsey	December 27
Miss Sara Jane Lamont	December 29
Miss E. Marjorie McCrory	December 29

MY TASK

"Master, where shall I work today?"
And my love flowed warm and free,
And he pointed out a tiny plot,
And said, "Tend that for me."
But I answered quickly, "Oh, no, not there."
Not any one could see,
No matter how well my task was done—
Not that little place for me.
And his voice, when he spoke, it was not stern
But he answered me tenderly,
"Little one, search that heart of thine,
Are you working for them, or me?
Nazareth was just a little place,
And so was Galilee."

—*The Somerset Christian.*

We were happy to receive a message from Alexandria, Egypt, on October 2 telling of the safe arrival of the missionaries and two Board members who left America on September 16. This party was delayed forty-eight hours in New York on account of the seamen's strike. Those stationed in Egypt have taken up their work; others going to India expected to visit Egypt for a few days before taking their boat.

A letter from Mrs. Boobyer, written enroute, tells some incidents of the voyage. With the party were a number of missionaries sent out by other denominations and they have proved to be very friendly, joining in with our missionaries and others in the sports and pleasures of the boat as well as in the quiet religious exercises. The letter also told of a stop made at the Azore Islands and of the pleasure they had in viewing Gibraltar on the one hand and the coast of Africa on the other as they steamed into the Mediterranean Sea. Many war vessels were sighted in the vicinity. It was planned to spend a day in Naples viewing the sights there. The health of the passengers in general seems to have been good but a very few were not altogether happy in their struggles with Old Ocean. We are looking forward to having many interesting accounts of the journey as the days go by.

Mrs. J. P. White, editor of the Magazine, and Miss Jean Black detained in the United States on account of illness, and Miss Virginia Liggitt who goes to India to meet her affianced husband, Rev. James Brown, left America for India on S. S. EXOCHORDA on October 12. Miss Anna Milligan accompanied them as far as Egypt, where she expects to spend a few months visiting her sister, Mrs. D. D. Robertson, and her niece, Miss Stella Robertson, a teacher in the American College for Girls in Cairo. Miss Milligan will no doubt visit all the mission stations in Egypt and attend the Annual Meeting in Assiut in December.

INDIA

The weather in the Punjab has been reported as being most trying the past summer to the men and women who had to stay on the plains to care for their work. There was no rain during the month of August, which is usually the time for abundant showers. The missionaries who were privileged to spend some time in the hills were expected back about September 3.

A little group consisting of Miss Ruth Ardrey, Miss Evelyn Cathcart, Miss Margaret Murdoch and Miss Laura Reynolds spent their vacation near Pahlgam, Kaskmir, camping in a broad grassy meadow, with a roaring river at one side and a thick pine forest on two other sides. They were delighted with the restfulness of the spot and enjoyed some horseback riding.

Many Hindus had gathered into Pahlgam just then to start the yearly pilgrimage to Amar Nath Cave, where they hoped to see God. There was a cold rain and hail one night, which made pilgrimages most uncomfortable.

Miss Ardrey, who has spent nearly a full term in the Girls' Boarding School in Sialkot, writes: "As they say in Punjabi: 'My heart has stuck fast to the G. B. S. Sialkot.' " She tells of the Annual Teachers' Summer School to be held for two weeks in their buildings. The teachers from nearly all our mission schools attend and an unusually large group was expected this year. Those are busy days, full of hard work, but there are plenty of good times too, which seem to draw the workers closer than any other time during the year. For Bible Study this year they divided into classes to study different subjects in the book of Acts, such as: The Holy Spirit, The Miracles, The Sermons, The Growth of the Church, etc. Each group would have an opportunity at the close to report their findings.

Let us remember in our prayers these workers who go out to different schools, that they may carry the lessons learned into their own lives as they teach others. And may we pray for all the work in India as the missionaries take up their duties again.

EGYPT

Miss Frances Patton sailed for Egypt early in August. Since she left, a communication from the Synod of Illinois has reached us in which the chairman of the committee on the Christian Workers' Conference held in Bloomington, Illinois, July 12-19, acknowledges the services rendered by Miss Patton as teacher of the women's group studying "Behind the Garden of Allah." She also spoke at one of the evening meetings, telling of our American Mission in Egypt. It is a pleasure to learn that our missionaries are so helpful in the work at home during their furlough, which is supposed to be largely rest time, and we are glad to know of the esteem in which they are held. Many of our missionaries at home on furlough are rendering such service but we do not always hear of it.

Miss Minnehaha Finney reached the age of retirement and came home from Egypt in July. She spent some time visiting friends and attending the New Wilmington Conference before she went on to her home in Kansas. On the invitation of Allegheny Presbyterial she came back to attend the regular Fall Presbyterial meeting and to make an address at the evening session. This Presbyterial has loyally supported Miss Finney for many, many years and is very devoted to her. During the meeting Miss Finney was called to the platform and presented with a substantial token of their love and appreciation, to which Miss Finney made a fitting response.

Miss Emma Dean Anderson of India was welcomed as the evening leader of the Devotional Service at the Allegheny Presbyterial.

A number of letters have come from the people of Egypt telling of the fine work Miss Finney has done, how much the people love her, and what a wonderful influence she has over them. They are begging that Miss Finney be returned to Egypt. We are glad to know the feeling of the people of Egypt toward Miss

Finney as we are sure she deserves it all.

A letter written early this Fall tells of the evangelistic work in Cairo in charge of Miss Nellie Smith and Miss Lucy Lightowler. The city is so large and their work so widely scattered that these missionaries have a difficult time keeping in touch with the various stations in the city and its suburbs.

In Benha Mrs. Coventry has also taken up her work and she and her Bible Woman have made many visits in the town and surrounding villages.

A number of the missionaries have expressed their delight that three new workers have been sent to take over the work that has been laid down by older missionaries. These new workers are all on the field ready to begin the difficult study of Arabic in the School of Oriental Studies.

Let us pray for these young women who are devoting their lives to the people of Egypt as well as for those who have been in service for many years.

THE SUDAN

No word has been received from Ethiopia during the past month and very little from the Sudan. Miss Soule is very happy in her work in Nasir as she cares for the orphans in her home and teaches the Girls' School. There is an additional cause for happiness, too, in the fact that her nephew has been visiting her and has been helping with her work.

Miss Mary Coie has resumed her work at Khartum North and tells of two new little boys taken into the School when two English ladies who had been caring for them in their midwifery school returned to England. One is two and a half years old, the other five. The latter especially needs to be built up physically but both are getting along fine.

Miss Marguerite McClellan who is home on furlough is spending some time in Hartford Seminary in preparation for increased service in the Girls' School at Khartum North. She is delighted with her surroundings and with her fellow students. Some are from our own Missions; others are from various parts of China and India, from the Philippine Islands and from Sierra Leone.

We have not yet received the Minutes of the Annual Meeting which was held during the month of August but are hoping to have a good report of the work and the plans for the coming year. We pray that great blessing may be upon our work and upon our missionaries as they take up once more their difficult tasks.

HOME MISSIONS—EZEL KENTUCKY

(Continued from page 176)

foliage is taking on the gorgeous hues that it is noted for here. Nowhere is the fall more beautiful than here.

The women of the congregation are working on quilts. They had a quilting last week and another ready to be quilted. They have uppermost in their minds their T. O. Every year they strive to do better than the year before; this has always been their goal.

Our campus has had some visitors this fall from Pittsburgh, Philadelphia, Cleveland and Columbus. We are always glad to have folks come to see us. You will always find us at home during school months. Whether or not you can visit us, we seek your interest and prayers.

Temperance and Reform Department

By MRS. O. H. MILLIGAN, 904 Publication Bldg., Pittsburgh, Pa.

The great problem of Intemperance facing our country is not a new one. Very recently our nation has celebrated the one hundred and fiftieth anniversary of the signing of the Constitution of the United States. Throughout the history of our country the alcoholic problem has concerned the thoughtful men and women. History tells of different methods used to save the men from the curse of drink. From the beginning the effects of drink were the same as those of today. Drink weakened the mind, will and body, destroyed the ambition, the usefulness, and brought death to its victim.

The early colonists considered the customs of drink brought from their homes in other countries especially dangerous here in the new land where men—real men, strong men, active men, ambitious men, must be ever ready and alert to meet the dangerous enemies around them. Hoping to decrease the use of alcoholic drinks, they made laws punishing the offender and limited the amount to be used. Their methods failed. Our country has never been free from the curse. Generation after generation of workers have tried to stop the terrible destroyer; but still the battle rages. One person or one locality cannot stem the tide of drunkenness. It must be united effort in every locality. Some of the temperance secretaries of the missionary society are doing all they possibly can do, but all lines along the battle front must be active. While we are laboring for the limitation and final prohibition of the sale of liquor we must strive by every means to save the boys and girls and induce the older ones to shun the use of intoxicating drink.

In preparing your monthly message for your society avail yourself of the splendid literature of this Department. It has been prepared for your use in fighting the demon DRINK. The following leaflets will be helpful:

The Great Black Plague.

Is Moderate Drinking Injurious?

Why Teach Temperance to Children?

Alcohol's Way With Man.

Why Missions and Temperance.

Temperance Texts (For Roll Call).

To the literature add your personal influence to induce others to be temperate.

THE OLIVET MESSAGE FOLDERS

The OLIVET MESSAGE, or CARRY AND TARRY, folders are now ready for distribution. On these are printed suggested Scriptures for the study and meditation of Prayer Groups and Prayer Circles for the year of September, 1937, through August, 1938. These folders are supplied free to all who are interested in the work of the Women's General Missionary Society; but those sending for them are asked to enclose five cents for each dozen to cover mailing expenses. Send to the Literature Department, 904 Publication Building, Ninth Street, Pittsburgh, Pennsylvania.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

MISSION STUDIES

Mission studies for Juniors this year parallel the senior studies. The foreign text is "Doorways" by Mary Entwistle who is the author of a number of excellent books for children. "Doorways" is a series of eight stories describing child life in Mohammedan countries. It is written in Miss Entwistle's usual charming style. "As the boy Jesus looked out through the open Doorway of the Nazareth workshop and watched the many passers-by with friendly, loving interest, so the boys and girls of today may look through new Doorways at people whom they have never before known." There is a "How to Use" with helpful suggestions for leaders.

"Out in the Country" by Hazel V. Orton is a home mission text for Juniors. This book is a helpful study of country life and conditions and will create in the children an understanding and appreciation of life in the country.

"The Friendly Farmers" by Gertrude Chandler Warner and Elizabeth Harris is a home mission study also but is intended for the younger children who are of primary ages. It consists of a series of stories about farm life including some foreign stories also. "Out in the Country" and "The Friendly Farmers" are project studies. The plans for teaching are included in the texts.

In addition to the above regular home and foreign studies there are two new books on World Peace. The Junior book is "Broken Guns." The Primary, "Ship East-Ship West." All of these studies may be had in paper bindings from the Literature Department for 50c each.

Credit may be taken on Junior Standards for study of any of the above. Each society is expected to use during the year a home and a foreign study. In addition to these we recommend "Missionary Stories to Tell." This includes both home and foreign stories. Maps, individual and larger sizes of the Mohammedan World, pictures to be cut out and other helps may also be had from the Literature Department. These are a valuable help in teaching. Read the Literature page in this magazine each month for detailed information of available supplies both new and old.

JUNIOR RALLY OF CHARTIERS PRESBYTERIAL

A Rally of the Juniors of Chartiers Presbyterial was held on Sabbath afternoon, September 26, 1937, in the Mt. Pleasant church, Hickory, Pa.

The service opened with song No. 108 Bible Song Hymnal, followed with prayer and song No. 97. "Strengthen us for noble duty."

The First Burgettstown Juniors conducted the prayer cycle under the leadership of Mrs. Sutton, in a most interesting and helpful way, in songs and prayer for our mission field in India, Mrs. Sutton showing a map of India.

At the close of this period a group of Slovan Juniors sang a prayer song, "Saviour, Like a Shepherd Lead Us."

The theme of our Rally was the one suggested for the day, by the International Society of Christian Endeavor. "Choosing our Goals," and the Motto Verse Phil. 4:8 which was recited from memory, by all the Juniors present. The Sec. then presented the outline in choosing our goals as follows:

1. We accept Christ as our personal Saviour. (In the society this

will extend to having all Juniors accept Christ.)

2. We learn to know Him in the church. (The society's goal will be to hold all Juniors to activity in the church.)

3. We serve Him loyally in our country.

4. We share Him with the world, our Missionary goal.

The Trophy Cup was then presented to the Juniors of Chartiers Presbyterial which was awarded to us by the W.G.M.S. for the highest increase in membership, to be in our possession for a year. Mention was made of Center Juniors and First Washington as having the highest increase in membership in the Presbyterial.

Our Standard of Efficiency was emphasized by the use of a poster, and following this, recognition was given our Banner Societies, Cross Roads, and Claysville, both 100% societies. They were asked to march to the front of the church, while we all joined in singing the Banner Song, No. 66 "A Glorious Banner" in praise to Christ our great Leader, and in honor of these two societies which have done such splendid work.

Our Missionary Speaker was Mrs. E. V. Clements, who brought a most interesting message concerning their work among the boys and girls of India. Bringing some costumes and curios with her, she illustrated the dress and customs of the people of the Punjab. She told of the great need of the prayers and interest of the Juniors in the homeland, in the Juniors of India.

After a Solo by the Rev. John Louden, pastor of the church, we had the Roll Call with 14 societies responding, having 215 Juniors present and a total of over 250 present, including Junior Leaders and friends.

The service closed by singing one verse of the Doxology No. 282 and the benediction by Mr. Louden.

Mrs. F. D. Lieske (Sec.)

FORTY-FIFTH ANNUAL RALLY

Allegheny, Monongahela, Westmoreland

To the ringing strains of the 72nd Psalm "Christ Shall Have Dominion" the morning session of the Annual Rally of Monongahela, Allegheny and Westmoreland Presbyteries was opened at 10:30 A.M. in the First Church, North Side, Pittsburgh, Pa. Miss Laura B. Thompson, president of the Association, presided.

After singing Ps. 5 "In The Morning," and praying the Junior Opening Prayer greetings to the Rally were offered by Jack Huston, Junior of the First Church. These hearty words of greeting made each one feel welcome. Peggy Lou Johnson of the Fourth Church, Pittsburgh Juniors responded fittingly to these greetings with words of appreciation.

Scripture verses were given for Roll Call by thirty-five Junior Societies responding with a total of approximately three hundred thirty in attendance.

Greetings from India were pleasantly brought by Miss Flora Jameson a missionary of India. After reciting John 3:16, Miss Jameson introduced us to the mode of dress in India by presenting a number of Juniors representing folks of India. We were also told of the Junior Rallies of India. Miss Jameson closed her address with a strong appeal for Prayer on behalf of these people of India.

Mrs. J. A. Orr of First Church closed the session with Prayer and Blessing.

The afternoon session began at one thirty and was opened with singing "Children Come."

Mrs. W. R. McMunn, our Junior Secretary, offered the invocation and prayer.

The Three Flag Salutes and Bible Salute were given by the Juniors of First U. P. Church of McDonald, Pa.

The Solo "As White As Snow," was sung by Mary Elizabeth Bellaire. David English of Ingram Juniors led the group in the Memory Work, Books of the Bible.

The Juniors of the First Church, Pittsburgh, remarkably presented a Demonstration on Temperance.

New Life Members were introduced and welcomed by Mrs. Bruce, Allegheny Junior Secretary, assisted by Mrs. A. C. Dunn, Monongahela Junior Secretary.

The new Memory Chapter announced by Mrs. Noble is 91st Ps. Memory song is 22nd Ps. "All Earth to Him."

Dr. J. Alvin Orr, pastor of the First Church very splendidly participated in the awarding of the banners. Rev. Orr impressed all that if we would but listen we would hear the voice of GOD above the noise of the busy world.

Following banners were awarded:

Monongahela Pres.
For highest average attendance during the year.
Ingram Church
78%.

Allegheny Pres.
For highest average attendance during the year.
Fourth Church U. P. Church
85%.

Monongahela Pres.
For highest average of New Members.
Fourth U. P. Church
34%.

Allegheny Pres.
For highest average of New Members.
The 11th U. P. Church
32%.

The society having the highest average attendance present at the Rally.
Crafton Church
69%.

Westmoreland Banner was won by the Pitcairn Juniors, for increase in members for the year.

Miss Thompson, president, gave the closing words after expressing our thanks to the First Church; with thought of being more considerate of one another, laying aside every weight and running with patience the tasks before us as we start out anew. The Rally adjourned after Prayer and Benediction by Rev. Orr, to meet for the 1938 Rally at the Mt. Lebanon U. P. Church.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

LITERATURE

The September Magazine contains a list of the year's books with prices. However, the Home Book is being specially mentioned.

CURRENT HOME BOOKS

ADULT

Rebuilding Rural America—Cloth, $1.00; Paper, 60c.

SUPPLEMENTARY

(See the September Magazine for names of books, etc.)

Leaflets—Is America a Part of the Non-Christian World? ———3c; Our Heritage,—5c; Southern Highlands of America,—5c; New Americans Today (Negro)—10c; Americanization of the *Native* American,—3c; Our Alien Neighbor,—2c.

JUNIOR

Out in the Country,—50c in paper.

Plays, Stories, Novelties on *Moslem World.* (Fully described in September Magazine.)

WORLD DAY OF PRAYER—MARCH 4, 1938

Send for literature early. You will want the poster in its place, a prominent place, weeks in advance so that missionary woman may say that she did not receive sufficient notice in order to keep the date *open* for *this great day!*

PRAYER CYCLE

Copies of the 1937 Prayer Cycle are still available, 10c each, $1.00 per doz., $7.50 per 100.

Again we mention that the 1938 Prayer Cycle will be an "In Memoriam" to Miss Elizabeth Milligan who originated this prayer pamphlet in our church. The duplication of the first number will be made as far as possible. Those who knew Miss Milligan will be especially pleased to own a copy.

MAPS

The supply of blue print maps of our foreign mission fields — four maps in the set—which have been so helpful to societies, is exhausted. For the present it is not possible to renew the order, due to the inability of the maker of these maps to continue the work. As yet, no one has been found to prepare them so economically.

Question:—Would societies be willing to pay a considerably higher price, (close to triple), to secure such a helpful aid as maps? Please reply to the Department.

HEALTH CLINIC

Now is the time to know the *state* of your *health.* Pamphlet, 20c.

GAME

The promised *Sudan Game* has not yet reached the office. Watch this page!

Sunday School Literature

Quarterlies and Papers following the Int. Uniform Topics
Also an Advanced Quarterly known as the

BIBLE EXPOSITOR AND ILLUMINATOR

Samples of Quarterlies and Papers and complete sample lesson of Bible Expositor and Illuminator sent on application by any Sunday School Officials.

Address
UNION GOSPEL PRESS
Box 6059 CLEVELAND, OHIO

Tributes

MRS. MINNIE EISSLER

We, the members of the Women's Missionary Society of Coraopolis U. P. Church, wish to pay tribute to the memory of Mrs. Minnie Eissler who entered into her eternal rest September 8, 1937.

We desire to bear testimony to those sterling qualities of Christian character which she possessed, and to the faithful and active interest which she had in all that pertained to the work of the church and the Kingdom of God.

She will be greatly missed in our society, our Bible class, in the community, and most of all in her home. She was a devoted mother, a kind friend and a good neighbor.

We extend to the members of her family our sincere sympathy and commend them to the Master whom she loved and served so earnestly.

"She rests from her labors and her works do follow her.

Committee:
Isabelle Dillon,
Mrs. Howard Harriger,
Mrs. Fannie Moore.

MISS ELIZABETH MILLIGAN

The Women's Missionary Society of Sterling, Kansas, U. P. congregation would add our tribute of love to the memory of Miss Elizabeth Milligan. We, as a society, were highly honored and very thankful to have her a member of our society. Her prayer life was so manifest and her presence such a benediction in our meetings. The Prayer Cycle, the child of her love and prayer, became so real to us and stimulates us to pray more for the missionary cause. We would assure her dear friends of our prayers and sympathy.

Mrs. H. N. Freeman,
Mrs. W. E. Currie,
Committee.

MRS. MARY I. GRIMES

The Women of the Claysville, Pa., Missionary Society wish to pay loving tribute to the sincere Christian life of Mrs. Mary I. Grimes, who entered into "Life Eternal" July 14, 1937.

Every department of Church work was her obligation and delight. She was a teacher in the Sabbath School for many years; superintendent of junior work for several years and continued to help and encourage the juniors and their leaders.

Her keen interest in our missionaries and mission work was evidenced by her prayers, gifts and ardent service. For fifty years she was the loyal and efficient secretary of our missionary society.

Her presence is missed at all the Church services. She loved the Sabbath Day and God's Word.

We know she has heard the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Our hearts are sad, for we miss our friend,
Who was loyal in righteousness to the end.
Death may hide, but in heaven she'll abide,
To serve evermore, with Christ by her side.

Mrs. Anna M. McLain,
Mrs. H. L. Henderson,
Committee.

MISS KATE HENRY

The Women's Missionary Society of the Sixth United Presbyterian Church of Cleveland, Ohio, wish to pay this tribute of love and respect to the memory of Miss Kate Henry who was called to her reward August 1937. In the long suffering and physical weakness she ever manifested her faith in Him who doeth all things well.

We bear witness to her faithful and upright Christian life and her loyalty to the Master and His Church.

We shall miss her presence but rejoice in the thought that she has entered upon a higher service.

Mrs. J. B. Wilson,
Mrs. E. R. Farce,
Committee.

MRS. GRACE B. WOOLRIDGE

Mrs. Grace B. Woolridge, the president of the Women's Missionary Society of the First United Presbyterian Church of Wilkinsburg, Pa., was called by her Master to a higher service on April 4, 1937. We, as a Society, desire to pay loving tribute to her memory. As an officer of our society she was ever faithful and willing. For fifteen years she was our ideal secretary. With songs upon her lips and melody in her heart, her sweet voice led us in the praise service. We feel deeply the breaking of the personal tie, as well as the loss to our organization and the community.

The society desires to enact the following Resolutions:

That we hereby express our deep appreciation of her noble character and faithful service.

That we extend our love and deepest sympathy to the family, and that we cherish her memory and endeavor to follow her example of fine Christian living and faithful service. We commend the family to the loving care of the "Father of mercies and God of all comfort."

The Committee:
Mrs. S. H. McKee
Mrs. S. A. Taylor

Report of the Contributions to the Women's General Missionary Society of the United Presbyterian Church of North America from April 16 to September 1937

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Ass'n. Work: Orphans' Home	Women's Ass'n. Work: Home for Aged People	Women's Ass'n. Work: Columbia Hospital	Isaiah	Temperance	New World	Foreign Field Survey	Miscel.	TOTAL
Albany		25.00															16.00		41.00
Allegheny	607.00	1483.00	198.00	68.00	148.00	59.00	22.00	76.00	80.00					40.00	43.00		228.65		3052.65
Argyle		212.00																	212.00
Arkansas Valley	1.00	240.00	1.00	1.00	2.00		2.00								1.00		1.60		249.60
Beaver Valley	35.00	70.00	320.00	3.00	12.00	2.00		5.00	1.00	1.00				1.00			13.00		463.00
Big Spring																			
Boston		200.00															35.30		235.30
Butler	229.00	335.00	88.00	71.00	60.00	33.00	1.00	35.00	13.00				10.00	22.00	12.00		73.40		982.40
Caledonia	4.00	118.00	4.00	1.00	1.00	1.00			1.00						1.00		50.00		181.00
Cedar Rapids	3.00	190.00	9.00	3.00	1.00	1.00			1.00						1.00		30.60		239.60
Chartiers		395.00	267.00	9.00	59.00	9.00	3.00	15.00	9.00	7.50				11.00	6.00		77.30		867.80
Chicago	21.00	212.00	31.00	1.00	3.00	4.00	4.00	11.00	11.00		6.00	14.00	9.00		4.00		55.00		386.00
Cleveland	23.00	180.00	21.00	3.00	3.00	3.00		15.00	3.00					1.00	3.00		175.00		430.00
College Springs																			
Colorado	22.00	198.00	23.00	7.00	7.00	3.00		4.00	4.00	3.00				4.00	5.00		11.70		291.70
Concordia	1.00		1.00		1.00												5.80		8.80
Conemaugh		165.00												1.00			62.60		228.60
Delaware			29.00														26.15		55.15
Des Moines																			
Detroit	65.00	9.00	29.00	21.00	22.00	6.00	3.00		6.00					1.00	6.00		23.00		191.00
Hudson	45.00	260.00	20.00	7.00	7.00						1.00	2.00		1.00			13.75		356.75
Idaho	8.00	6.00	8.00	5.00	6.00	4.00	3.00	2.35	5.00					1.05	4.00				52.40
Illinois Southern	12.00	233.00	12.00	5.00	5.00														267.00
Indiana	7.00	9.00	1.00		1.00		5.00										29.80		52.80
Kansas City	4.00	170.00	4.00	2.00	2.00	1.00	2.00							1.00			17.10		203.10
Keokuk		90.00	5.00														30.70		125.70
Kiskiminetas	42.00	5.00	32.00	6.00	6.00	1.00			1.00					5.00					96.00
Lake																	64.40		64.40
Los Angeles	32.00		23.00	13.00	15.00	21.00	1.00	4.00	22.00	1.00				2.00	11.00		53.60		198.60
Mansfield	17.00	10.00	17.00	6.00	8.00		6.00			3.75				2.00	2.00		5.00		76.75
Mercer		55.71					3.00					11.00					58.40		128.11
Monmouth	6.00	209.00	18.00	16.00	12.00	3.00	5.00	27.00	4.00		1.00			3.65	2.00		41.65		348.30
Monongahela	506.00	3653.00	340.00	45.00	245.00			20.00	10.00	125.00				55.00	20.00		118.00		5137.00
Muskingum	7.00	322.00	7.00	7.00	7.00	4.00		7.00	4.00	13.64				2.70	3.00		20.70		405.04
Nebraska	3.00	152.00	7.00	2.00	2.00	1.00		2.00	3.00	1.00	1.00	1.00	1.00	1.00	2.00				179.00
New York																	12.60		12.60
Ohio Northwestern																			
Ohio First	20.00	146.32	8.00	1.00		2.00		2.00		6.15	3.00			4.00	4.00				196.47
Oklahoma																	15.00		15.00
Oregon		158.00		3.00		2.00			2.00	4.00				4.00	3.00		29.91		208.91

Philadelphia	284.00	200.00	250.00	12.00	12.00	10.00		30.00	12.00	12.00				12.00	3.00		133.00		1.00		967.00
Puget Sound	73.00	63.00	23.00	1.00	1.00	3.00			2.00	1.00				1.00	1.00		4.60				171.00
Rock Island	6.00	64.00	1.00	1.00	1.00	1.00		10.00	1.00					8.00	9.00		25.85				91.60
San Francisco	29.00	288.00	28.00	11.00	11.00	9.00		10.00	11.00								43.10				439.85
Spokane																					43.10
Steubenville																					10.00
Tennessee	5.00				5.00																1.00
Uncompahgre										1.00											6.00
Vermont																	20.90				160.90
Westmoreland																	30.00				105.00
Wheeling	15.00	105.00	20.00														35.45				557.45
Wisconsin		75.00																			12.67
Xenia	14.00	458.00	40.00	10.00																	540.00
Warm Springs Cong.	3.60		3.00	3.67	3.00																180.00
Avalon Cong.		540.00																			264.00
Boulevard Sabbath School		180.00																			125.00
First Los Angeles Cong.		264.00																			50.00
Frenchburg Cong.			125.00																		360.00
Exel Cong.			50.00																		800.00
Marissa Cong.		360.00																			180.00
Mr. and Mrs. John A. Miller		800.00																			360.00
Norris Square S. S.		180.00																			224.00
Sparta Cong.		360.00																			100.00
Valencia Cong.		224.00																			270.00
Walton Sabbath School		100.00																			300.00
Woods Sisters		270.00																			462.00
Mrs. J. G. McCrory		300.00																			4646.00
Morgan Co. School Board			462.00																13275.00		13275.00
Menefee Co. School Board			4646.00																		5511.58
Annuities						5511.58													1473.65		1473.65
Parsonage Repayments																			1700.00		1700.00
Retd. on Loan Investments																			11378.55		11378.55
Church Loans																			71.61		71.61
Investment Income																			334.67		975.75
India Equipment										633.35									1800.00		1800.00
Interest	7.73																		90.00		90.00
Sallie B. Sloan, dec'd.																			467.80		467.80
Maud Morrison, dec'd.																			200.00		200.00
Lucetta Clark, dec'd.																			680.91		680.91
Mrs. Agnes McAllister, dec'd.																			17.09		17.09
Sarah D. Good, dec'd.																					4104.00
Jennie E. White Estate					4104.00														104.22		104.22
Duke Endowment																206.37					206.37
Traer W.M.S.																			75.00		75.00
M. Lockhart Mason Fund																			237.00		237.00
McAuley Payments																					3571.32
Registration Fees				3571.32										167.16					22.95		797.94
Duquesne F. & M. Ins. Co.																			50.00		50.00
Refunds	559.67		10.00	14.00	24.16				25.00						11.14		2.00				1271.40
Pension Income																					
Individuals, Classes, etc.	275.03	287.22	408.00	94.50	78.00	40.00	50.51	275.35	231.00	813.39	12.00	28.00	20.00	351.56	157.14	206.37	1690.61	31979.45	75718.29		
TOTAL	2991.43	14629.25	7589.00	4024.49	4874.16	5734.58	110.51														

MRS. J. B. HILL, Treas.
1531 Denniston Ave.,
Pittsburgh, Pa.

MISCELLANEOUS GIFTS

April 16 to September 30, 1937

Connellsville Sabbath School	$ 30.00
First Denver Congregation	50.51
Newton Congregation	6.50
Rev. R. H. Barr	20.00
Jennie E. McFadden	60.00
Military Avenue Sabbath School	5.00
Topeka Congregation	21.28
Floy Mark	10.00
Toronto Congregation	26.88
Rent—from Simnasho House	75.00
Friends	327.80
Moline Congregation	5.00
Music Department, Ezel School	77.00
First Church, Houston	300.00
Beulah Sheriff	43.45
Valencia Congregation	10.00
Wellsville Congregation	1.00
Steubenville Junior Missionary Society	5.00
John C. Park	50.00
Jennie Doig	20.00
Mr. and Mrs. R. W. Dinsmore	30.00
Laura J. Bruce	5.00
Rent—from Warm Springs Garage	4.50
Stamford Congregation	10.00
First Denver Bible School	9.34
Mrs. D. C. Tittell	5.00
Ella Montgomery	10.00
Sale of Temperance Literature	11.14
Rev. and Mrs. F. C. Patterson	2.00
Total	$1231.40

PARSONAGE REPAYMENTS

April 16 to July 5, 1937

Boyden, Iowa	$ 44.00
Woodruff Ave., Indianapolis, Ind.	69.04
Second San Francisco, Calif.	154.68
Elyria, Ohio	56.00
Allenside, Akron, Ohio	100.00
Warren, Ohio	116.00
King Hill, Idaho	15.00
Culver City, California	100.00
Kenton, Ohio	50.00
Morgan Hill, California	99.90
Leetsdale, Pa.	75.00
Olympia, Wash.	50.00
Fairmont Park, Canton, Ohio	56.27
Brown Avenue, Erie, Pa.	119.22
Washtucna, Wash.	30.00
Reed Memorial, Lyndhurst, N. J.	96.67
San Jose, California	89.10
Superior, Nebraska	70.68
Beverly Hills, Calif.	50.00
Second Cleveland, Ohio	98.16
Boston, Pa.	100.00
Auburn Heights, Michigan	125.00
Girls' College, Cairo, Egypt	901.42
Harmarville, Pa.	95.04
Arkansas City, Kansas	37.00
Kenton, Portland, Oregon	30.00
Beverly Heights, Pittsburgh, Pa.	154.67
First Wichita, Kansas	42.00
Woodville, Pa.	50.00
Bolivar, Pa.	39.00
Beechview, Pittsburgh, Pa.	120.00
College Hill, Wichita, Kansas	56.07
North Hill, Akron, Ohio	30.00
Corsicana, Texas, final payment	1291.15
Scottdale, Pa.	76.70
West 44th Street, New York City, Interest	60.00
West View, Pittsburgh, Pa.	164.34
North Avenue, Baltimore, Md.	77.70
Wilmington, Delaware	149.52
First Toledo, Ohio	200.00
Kenmore, N. Y.	120.00
Total	$5459.33

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth Ardrey, 1924—Sialkot City
Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Lyallpur
Miss Roma B. Beatty, 1909—Pasrur
Miss Hazel Bennett, 1908—Gujranwala
Miss Lois Boyd, 1918—Sangla Hill
Dr. Anna Bramson, 1936—Sialkot City
Miss Frances E. Brown, 1927, 1937—
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1913—Lyallpur
Miss Betsy Fleming, 1918—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Zafarwal
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Olive Laing, 1912—Sialkot City
Miss Sarah Jane Lamont, 1928—Lyallpur
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Lillian A. McConnell, 1902—Abbottabad
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Maude M. Miller, 1925—Sheikupura
Miss Henrietta Moore, 1898—Pathankot
Miss Margaret L. Murdoch, 1924—Campbellpur
Miss Marian T. Peterson, 1930—Zafarwal
Miss Willa M. Ramsey, 1921—Sialkot City
Miss Grace N. Ranson, 1936—Gujranwala
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Campbellpur
Miss Ruth A. Warnock, 1913, 1936—Taxila
Miss Helen V. Weede, 1928—Sheikhupura
Miss Georgia Wengert, 1920—Pasrur
Miss Dora A. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—
211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie Beatty, 1912—834 Ridge Ave., N. S., Pittsburgh, Pa. Telephone FAirfax 1240
Miss Theresa I. Brownlee, 1922—Sylvia, Kansas
Miss N. Addaline Brandon, 1931—
1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897—
719 N. W. 24th St., Oklahoma City, Okla.
Miss Flora Jameson, 1903—
32 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904—
212 N. Detroit St., Xenia, Ohio
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Helen C. Sharp, M.D., 1932—
620½ N. Broadway, Pittsburg, Kansas
Miss Rose Shereda, 1928—Solon Springs, Wis.

RETIRED

Miss Emma Dean Anderson, 1881—
231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893—
Pattersonville, New York
Miss Mary A. Lawrence, 1893—
c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891—
134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—
Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886—
Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Hazel E. Anderson, 1937—Cairo
Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Cairo
Miss Eulalia D. Grether, 1920—Tanta
Miss Alice Grimes, 1924—Minia
Miss A. Constance Harper, 1937—Cairo
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Bernice L. Knowles, 1932—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss Mabel McMichael, 1937—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Luxor
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Ruth M. Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R.N., 1934—
215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894—
121 N. 7th St., Sterling, Kan.
Miss Alfretta M. Hammond, 1904—
State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901—
1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923—
226 Edgewood Rd., Asheville, N. C.
Miss Ruth McCleery, 1931—
Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923—
1575 Florence Ave., Evanston, Ill.

THE SUDAN

Miss Mary E. Coie, 1919—Khartum North
Miss Una Coie, 1918—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Mary Jane McKnight, 1922—Khartum North
Miss E. Verna Pillow, 1930—Omdurman
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss Marguerite McClellan, 1926—
Mackenzie Hall, 110 Sherman St., Hartford, Conn.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson ..... Cairo
Dr. and Mrs. C. C. Adams ..... Cairo
*Rev. J. R. Alexander, D.D. ..... Assiut
Dr. and Mrs. E. M. Bailey ..... Minia
Dr. and Mrs. W. T. Fairman ..... Cairo
Rev. and Mrs. Dalton Galloway ..... Luxor
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. W. P. Gilmor ..... Alexandria
Rev. and Mrs. F. D. Henderson ..... Assiut
*Dr. and Mrs. L. M. Henry ..... Assiut
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hoyman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. W. B. Jamison ..... Tanta
Rev. and Mrs. H. E. Kelsey ..... Fayoum
Rev. and Mrs. James E. Kinnear ..... Mansura
Dr. and Mrs. C. A. Laughead ..... Assiut
Dr. and Mrs. N. D. McClanahan ..... Assiut
Prof. and Mrs. M. C. McFeeters ..... Assiut
Rev. and Mrs. H. A. McGeoch ..... Benha
Rev. and Mrs. Willis A. McGill ..... Cairo
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. and Mrs. H. E. Philips ..... Alexandria
Dr. and Mrs. W. H. Reed ..... Beni Suef
Dr. and Mrs. A. A. Thompson ..... Assiut
Dr. and Mrs. F. S. Thompson ..... Assiut

ON FURLOUGH

Dr. and Mrs. E. E. Elder ..... Apt. 21, 71 Martin St., Cambridge, Mass.
Rev. and Mrs. E. E. Grice ..... Mulberry, Indiana
*Rev. S. G. Hart, D.D. ..... New Wilmington, Pa.
Rev. and Mrs. E. R. Jamieson ..... 6457 Benvenue Ave., Oakland, Calif.
Dr. and Mrs. F. C. McClanahan ..... New Concord, O.
Dr. and Mrs. C. P. Russell ..... 88 Alexander St., Princeton, N. J.
Rev. and Mrs. W. J. Skellie ..... 87 Sherman St., Hartford, Conn.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter ..... Rawalpindi
Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. Stuart Bergsma ..... Taxila
Rev. James D. Brown ..... Rawalpindi
Rev. J. G. Campbell, D.D. ..... Pasrur
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Dr. and Mrs. J. C. Heinrich ..... Martinpur, Sheikhupura Dist.
Rev. and Mrs. J. A. McArthur ..... Gujranwala
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Rev. and Mrs. Robert Maxwell ..... Sialkot
Mr. W. H. Merriam ..... Gujranwala
Mr. and Mrs. C. C. Millson ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Dr. and Mrs. S. C. Picken ..... Sargodha
Miss Gwynaeth R. Porter, R.N. ..... Taxila
Rev. and Mrs. Jay W. Ranson ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Lyallpur
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. and Mrs. J. H. Stewart ..... Campbellpur
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Taxila
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

*Dr. and Mrs. M. M. Brown ..... 500 Schaff Bldg., Philadelphia, Pa.
Mrs. J. G. Campbell ..... 602 University St., Wooster, O.
Dr. and Mrs. H. C. Chambers ..... 88 Sacramento Ave., Ventnor, N. J.
Rev. and Mrs. E. V. Clements ..... New Wilmington, Pa.
*Rev. and Mrs. Osborne Crowe ..... New Wilmington, Pa.
*Rev. D. R. Gordon, D.D. ..... 332 Carroll Park, W., Long Beach, Cal.
*Dr. and Mrs. J. H. Martin ..... New Concord, O.
Mrs. W. H. Merriam ..... Van Gundy Hall Monmouth College, Monmouth, Ill.
Rev. and Mrs. Paul A. Miller ..... New Kingston, N. Y.
Rev. and Mrs. Hugh M. Milne ..... 112 W. Willow St., Wheaton, Ill.
*Rev. E. L. Porter, D.D. ..... 541 Spring St., Wooster, O.
Mr. and Mrs. C. A. Stewart ..... 415 Elizabeth St., New Castle, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. L. Anderson ..... Omdurman
Rev. and Mrs. W. D. McClure ..... Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight ..... Khartum
Rev. and Mrs. Glenn P. Reed ..... Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields ..... Khartum
Dr. and Mrs. Paul J. Smith ..... Nasir, Sobat River

ON FURLOUGH

Rev. and Mrs. Leander Finley ..... 509 W. 121st St., New York City, N. Y.
Rev. and Mrs. J. A. Heasty ..... Caldwell, Kansas
*Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer ..... Addis Ababa
Rev. Duncan C. Henry ..... Addis Ababa

(*) Retired from active service.

ON FURLOUGH

Dr. and Mrs. V. F. Dougherty ..... 642 N. E. 11th St., Oklahoma City, Okla.
Mrs. Duncan C. Henry ..... New Wilmington, Pa.

When Christ Came

"No room in the inn," had the innkeeper said;
So only a manger had Christ for a bed.
And late in His life, though His love was outspread,
The Christ had "not where to lay down His head."

The angels sang, "Peace on the earth, and good will."
But men knew not Christ was the Peace-Prince until
He said to the winds and the waves, "Peace, be still,"
And promised that hearts with His peace He would fill.

While heavenly hosts sang of Christ, clear and bright
There shone round about them God's glory of light.
Of Calvary none guessed, that first Christmas night,
Nor of darkness at midday with terror and fright.

The shepherds were watching their flocks to safe keep,
As Christ came, who did o'er Jerusalem weep.
And He, the Good Shepherd, said, "Go, feed My sheep—
In all of the world there are harvests to reap."

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

A Little Time Apart

THE WOMEN'S BOARD

Sitting, left to right: Mrs. Harriet S. Boobyer, Mrs. William S. Cook, Mrs. Ada Kerr Wilson, Mrs. J. B. Hill, Mrs. J. D. Sands, Miss Jennie B. Wallace, Mrs. W. P. Wiegering, Miss Ida B. Little, Mrs. A. J. Randles.

Standing, left to right: Mrs. W. R. McMunn, Mrs. Edgar B. Murdoch, Mrs. Joseph M. Heagen, Mrs. Arthur B. McBride, Mrs. O. H. Milligan, Mrs. Charles W. Fulton.